

THE
NEW TESTAMENT

THE NEW TESTAMENT.

*EXTRACT FROM SOME PRESS NOTICES OF
THE FIRST EDITION.*

"It will prove a very useful book to almost any student of the New Testament. To the excellent and religious persons who use their Bibles as an adjunct to their daily devotions it will often serve as the best commentary upon 'things hard to be understood;' to the conductors of 'Bible Classes' and other such 'anxious inquirers' its rendering will often prove highly suggestive, while for mere accuracy it may be safely trusted to."—*Athenæum*.

"Dr. Davidson has conferred an enduring benefit on English readers by this admirable volume. The Introduction bears all the characteristics of his extensive learning and diligent research."—*Watchman*.

"This book will be a welcome addition to the library of those who understand the object of the criticism of the text of the Bible, and yet are not sufficiently at home in the Greek Testament to make good use of Von Tischendorf's publications. We should be glad if this book should attain a wide circulation."—*Nonconformist*.

"There is no one in this country who is better entitled than Dr. Davidson to be heard on the question of Biblical Revision. We can testify that Dr. Davidson's book is one that no Bible student can afford to do without."—*Truthseeker*.

"Dr. Davidson has done well in carrying out his long-formed purpose of giving English readers the results of the latest labours of his friend. We heartily welcome the volume as a help to the more accurate study of the New Testament."—*Freeman*.

THE NEW TESTAMENT.

TRANSLATED FROM THE CRITICAL TEXT OF VON TISCHENDORF;
WITH AN INTRODUCTION ON THE
CRITICISM, TRANSLATION, AND INTERPRETATION OF THE BOOK,

BY
SAMUEL DAVIDSON, D.D.

OF HALLE, AND LL.D.

SECOND EDITION, REVISED.

HENRY S. KING & Co., LONDON.

1876.

,

(The rights of translation and of reproduction are reserved.)

DEDICATION.

TO THE MEMORY OF
ANNE JANE,
MY BELOVED COMPANION ON EARTH FOR
THIRTY-SIX YEARS,
WHO SYMPATHISED IN ALL MY LABOURS AND SORROWS,
AIDING AND STRENGTHENING ME
WITH WISE COUNSELS IN ALL STRIVINGS TO FOLLOW
CONSCIENCE THROUGH BAD REPORT AS WELL
AS GOOD, WHOSE KINDNESS
NEVER FAILED, WHOSE LOVE GREW WITH TIME,
I DEDICATE THIS VOLUME;
THE COMMENCEMENT OF WHICH SHE LIVED TO SEE,
AND HASTED AWAY TO BE PERFECTED
UNDER HAPPIER INFLUENCES IN THE IMMEDIATE
PRESENCE OF GOD.

THE NAMES AND ORDER OF ALL THE BOOKS
OF THE
NEW TESTAMENT,
WITH THE NUMBERS OF THEIR CHAPTERS.

	CHAPTERS
The GOSPEL according to St. MATTHEW has	... 28
" " St. MARK	16
" " St. LUKE	... 24
" " St. JOHN	21
The ACTS of the APOSTLES ...	28
The EPISTLE to the ROMANS ...	16
The FIRST EPISTLE to the CORINTHIANS	16
The SECOND EPISTLE to the CORINTHIANS	13
The EPISTLE to the GALATIANS	6
" " EPHESIANS	6
" " PHILIPPIANS	4
" " COLOSSIANS	4
The FIRST EPISTLE to the THESSALONIANS 5
The SECOND EPISTLE to the THESSALONIANS	3
The FIRST EPISTLE to TIMOTHY ...	6
The SECOND EPISTLE to TIMOTHY ...	4
The EPISTLE to TITUS ...	3
" " PHILEMON	1
" " the HEBREWS 13
The EPISTLE of JAMES ...	5
The FIRST EPISTLE of PETER 5
The SECOND EPISTLE of PETER	3
The FIRST EPISTLE of JOHN 5
The SECOND EPISTLE of JOHN	1
The THIRD EPISTLE of JOHN	1
The EPISTLE of JUDE	1
The REVELATION of St. JOHN the DIVINE 22

THE order of the books in the Greek edition is that of ancient MSS., viz., Matthew, Mark, Luke, John, Acts, Epistles of James, Peter, John, Jude, to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, Timothy, Titus, Philemon, and the Revelation. Instead of this the usual order has been followed, for the convenience of readers; as it is in the small "Academic" edition, where the text of the eighth is repeated, published in 1873 by Mendelssohn at Leipzig.

INTRODUCTION.



THE primary object of a translation is to express the exact meaning of the original in corresponding words, so far as they can be found in English, with the least obscurity. It should be literal rather than paraphrastic, giving the sense intended by the author or authors simply and fully, in the best terms which the English language supplies. A translation of the New Testament should be in effect a revision of the received one; and the departures from the latter ought to be as few as the necessities of the case require. King James's version should be corrected and improved in such instances only as appear to call for change. The main purpose of a translation of the Bible is not that it may be read with pleasure, but rather that it may clearly express the true sense.

The present version is founded upon the received one; the deviations being caused by another Greek text and the desire of greater accuracy. Besides adhering to a critical text, the translator had to correct the mistakes of the common English Testament, as well as to improve it by bringing it closer to the original. Various considerations prompted his departures from the venerable version; but none was dictated by mere love of change. A desire to express the original sense better lay at the root of all. A

paraphrastic or elegant version was not the translator's object. It is well said in the "Guesses at Truth" of the brothers Hare, "a literal translation is better than a loose one, just as a cast from a fine statue is better than an imitation of it. For copies, whether of words or things, must be valuable in proportion to their exactness. In idioms alone, as a friend remarks to me, the literal rendering cannot be the right one." The translator has endeavoured to present the English reader with a more correct text and translation. He gives a much better text than the usual one, and a revision of the received version. Such are the two things he professes to have accomplished. They are worthy of labour in proportion to the importance attaching to writings which guide and strengthen man's spiritual life.

It is a great advantage to a translator to have one text only before him and to reproduce it as well as he can in another language. He can pursue one object without distraction. If the text he has selected be that of a competent scholar who has spent many years in collating ancient manuscripts and comparing their readings, his responsibility is lessened; he has but to follow his chosen guide. Little faith can be put in a diplomatic text. A man who has not studied the best manuscripts with care; who takes their readings merely from the collations of others, and whose chief business has not been textual criticism, may construct a text for himself; but it will not inspire confidence nor commend itself to the scholar.

The making up of a text during any revision of the received English version can result in nothing else than a mixed production having no distinctive character. Some readings will be eastern, others western; some very old, others comparatively modern, after a judgment which, however good generally, will show traces of distraction or haste when directed to textual criticism and translation at the same time. This will happen the more frequently in proportion to the number of persons employed on one version, especially if the majority of them have been chosen, among other things, because they hold the creed belonging to most

of the Churches, or represent the latter in one way or other. It is an unsatisfactory procedure to select now one reading, now another; to follow one critical edition on one occasion and another on a different one, according to the views or tastes which may chance to prevail. A mixed text originating in this way will colour any translation, and lessen its distinctiveness; for if the basis be fluctuating, how can the superstructure be different? The great matter to be kept in view in any revision of the English version claiming to be thorough or national is to entrust it to scholars of national repute and tried fairness, whatever be their theological opinions; not to the selected of a clerical body or committee whose bias can hardly fail to appear throughout the work they undertake, though the individual members may be most honourable.

The latest critical text of Von Tischendorf is confessedly the best.* It is the only one that has respect throughout to the Sinaitic MS.; the only one that has benefited by the true readings of the Vatican MS. which are presented in the "Novum Testamentum Vaticanum, etc., 1867," and the fac-simile edition of Vercellone, published at Rome in 1868; instead of following the imperfect collations of Mico, Rulotta, Bartolucci, and Birch. Not to speak of its critical apparatus, which is decidedly superior to that of any other, being fuller, more accurate, more impartial, the text founded upon the copious materials is nearer the original. Von Tischendorf's principle is substantially that of Bentley and Lachmann, viz., to seek the most ancient text in the oldest MSS., versions, and Fathers, and to reproduce it as accurately as possible. For this purpose he has relied on Alexandrine and Latin rather than Asiatic and Byzantine materials; first of all on the two oldest MSS. α and B, with the Curetonian Syriac and the MSS. of the old Latin having an unrevised text;

* The title is "Novum Testamentum Græce. Ad antiquissimos testes denno recensuit apparatus criticum omni studio perfectum apposuit commentationem isagogicam prætexuit Constantinus Tischendorf. Editio octava." It appeared in Lieferungen or parts, the first being issued in 1864, the eleventh and last in 1872.

besides Origen and Tertullian; next on A, C, D, the Vulgate, Peshito, and others. The main stress is laid upon antiquity. But this is subject to limitations. Where the oldest authorities are discordant, various considerations must be attended to, such as, whether a reading be peculiar to a MS., whether it seems to have proceeded from a learned man, or whether it is the mistake of a copyist. In these cases suspicion is strong against it; while the reading which may have most easily given rise to the others, which is consonant with the Greek usage proper to the N. T. writers, and in the manner of an individual author, claims the preference. Within this department of probability and beyond it there are many things which bear upon critical decisions. Antiquity may therefore be modified to a considerable extent, for the true reading may be in younger MSS. or versions. He that follows antiquity absolutely or incautiously may miss the best readings at certain times. It is possible that a reading may be best attested, without being original. Von Tischendorf, however, has not allowed himself to be carried away by mere antiquity, though he sees the paramount value of the Vatican and Sinaitic MSS., as well as that of the old Latin in a, b, c, d², i, m, n, etc. He has allowed other considerations their due influence. Long experience had made him cautious in textual criticism. That he does not necessarily follow readings best attested may be seen from the Epistle to the Hebrews iv. 2, where *συγκεκρασμένους* is in A, B, C, D, and the singular *συγκεκρασμένος* in κ . The plural is therefore sanctioned by a preponderance of authority. Yet he has the singular in the text; and the sense seems to demand it. In like manner the reading *ὁ μονογενὴς Θεός*, *the only-begotten God*, in John i. 18, has the weight of ancient authority in its favour, κ , B, C, etc., but internal considerations overrule this and speak for the received, *the only-begotten son*, which Von Tischendorf upholds. Perhaps he might have carried the limitation of ancient testimony farther in some cases, as in Luke xxii. 19, 20, "This is my body [which is given for you: this do in remembrance of me. Likewise also the cup after supper,

saying, This cup is the New Testament in my blood, which is shed for you"]; where the words bracketed are hardly original.

We shall now adduce a few readings which Von Tischendorf has adopted, though none of the recent critical editors has done so. He omits the last verse of John's Gospel, on the authority of the Sinaitic MS., *a prima manu*,* aided by internal reasons; the hyperbole being foreign to the character of the appendix or twenty-first chapter. It is even out of harmony with the gospel itself, whose language is often symbolical, but not exaggerated except in one instance (chap. x. 8); where the language is so sweepingly universal, that Tholuck himself is dissatisfied with the many attempts to explain it in harmony with Christ's character. The omission or insertion of a reading on the sole authority of the Sinaitic MS. is a rare thing, however, with Von Tischendorf; for when he edits a reading belonging to \aleph alone of the uncials, it has commonly the support of one early Father at least, or of the codex of a version. Thus in John vi. 51, where the new text reads "if one eat of my bread," it is supported by Cyprian and Hilary, as also by α , ϵ , of the old Latin; and in the same verse, "the bread which I will give for the life of the world," etc., has Tertullian in its favour as well as m . So, too, in John xiii. 10 the Sinaitic reading is supported by Origen and several Latin codices. In Mark i. 1, where the MS. omits "Son of God," it has the countenance of Irenaeus, Origen, Basil, etc., not to speak of two cursive Greek MSS. When \aleph agrees with B or the Vatican, the reading is strongly attested; as the latter is a most weighty witness, superior perhaps to any other; but both may be wrong, or one of them may be right. Internal considerations sometimes outweigh a majority of external witnesses. Hence it is somewhat hazardous to expunge the words "in Ephesus"

* The idea that the copyist himself, not a corrector or second person, wrote the usual final verse, was effectually disposed of by Von Tischendorf in his prolegomena to the "Novum Testamentum Graece ex Sinaitico Codice, etc., etc., 1865," pp. xxxviii., xxxix.

from the beginning of the Epistle to the Ephesians, on the testimony of the Sinaitic and Vatican MSS., supported as they are by Origen and Basil. The omission may have been caused by internal difficulties attending the opinion that St. Paul addressed the church at Ephesus in this manner; difficulties which are still felt, and supposed to be removed by the hypothesis of a "circular epistle," identical with "the epistle from Laodicea," mentioned in Colossians iv. 16; though the fact of a circular epistle having the contents and phraseology of the present one, militates against its Pauline authorship. Our critic omits "Son of God" after *Jesus Christ* in Mark i. 1; the last part of Mark viii. 26, "nor tell it to any in the town;" the conclusion of Mark ix. 49, "and every sacrifice shall be salted with salt;" the words "and" carried up into heaven, and they worshipped him," in Luke xxiv. 51, 52. He reads, "I stood," not "he stood" in Revelations xii. 18. In Matthew xiii. 35 he reads, "*Isaiah* the prophet;" in John vi. 51, "the bread which I will give for the life of the world, is my flesh;" and in John xiii. 10, "he that has bathed has no need to wash himself," etc. In these he appears to be right. But it is not our purpose to characterise the text of this scholar in every feature. An impartial estimate of its value will place it above all others. His motto was the right one, "*dies diem docet*;" though hasty writers have sometimes adduced it to his disparagement, as if one who edited the text eight times, and was instrumental above all others in bringing forth new evidence, should not modify or change his view of readings according to the increase of that evidence and a riper judgment. Had he not altered his opinions in different editions as to the right reading of many texts, he must have shut his eyes against light, and stereotyped conclusions contrary to the weight of collective authority. To his credit, be it said, he advanced. Those who think that he did not weigh evidence are unacquainted with his method of working. In the interest of assumed rivals, it may gratify some to nibble at his judgment; the learned have decided against such propos-

sessions. And such as accuse him of undue reliance on the Sinaitic MS. ignore the fact that their favourite Church scholar, Dean Alford, scruples not to adopt a reading on its authority alone, as in Revelation xxii. 21, where "The grace of the Lord Jesus be with the saints" is a reading scarcely authentic. Here Lachmann and Von Tischendorf rightly have, "The grace of the Lord Jesus be with all."

Were we disposed to search out defects, or to differ in judgment from so distinguished a critic, we might say that he should have omitted the last clause of Mark ix. 38, "because he followeth not us;" and have retained εὐλογούντες in the text of Luke xxiv. 53, rather than αἰνούντες. In Colossians ii. 2 the word *χριστοῦ* after τοῦ Θεοῦ seems to be a gloss not properly belonging to the text. "The mystery of God,* even Christ" does not commend itself as a Pauline expression. Luke xxii. 43, 44, might also have been rejected, or at least bracketed as doubtful; for the verses are not in A and B, though *κ* and D have them.

With respect to punctuation, we have seldom departed from that of Von Tischendorf. In this particular he is usually exact and accurate. Thus in Romans ix. 5 he puts a full stop after *σάρκα*, beginning a sentence with, "God who is over all be blessed," etc. This is required by Pauline usage, which does not apply Θεός to Christ, as the fourth gospel with its Alexandrian theology does at the commencement, much less ὁ ὢν ἐπὶ πάντων Θεός, "God who is over all." In like manner, he puts a comma rightly after *καταλάβω* in Philippians iii. 12, as Lachmann does in his smaller edition, not in the larger. He does not follow Lachmann in placing Romans ix. 3-5 in a parenthesis; nor does he put *ἡ χάρις . . . τοῦ χριστοῦ* only in a parenthesis, as if the apostle alluded to a past wish, which is evidently wrong. Nor is Hebrews xii. 20, 21, enclosed in a parenthesis after the example of Lachmann. But Hebrews vii. 20, 21, οἱ μὲν γὰρ . . . εἰς τὸν αἰῶνα is so marked. Lachmann has put in a parenthesis Luke vii. 29, 30, as if the words of Christ were interrupted. This is not recommended by the context.

Von Tischendorf has nothing to break the thread of discourse, and he is right. In 1 Corinthians xiv. 34 Lachmann places a comma after *ἐκκλησίαις*, connecting *τῶν ἁγίων* with *αἱ γυναῖκες*; this innovation is not followed by Von Tischendorf. The reading of the former gives, "As in all the churches, let the wives of the saints be silent in the churches." In Luke xiii. 25 he does not follow Lachmann in connecting the commencement of the verse with the preceding words, "Many, I say unto you, will seek to enter in and shall not be able, from the time that the master of the house is risen up," etc., etc. Here it is difficult to decide, and it is better perhaps to follow our guide in making the twenty-fifth verse a sentence complete in itself; in which case the second part or apodosis begins with *καὶ ἀποκριθεὶς κ.τ.λ.*, "then he shall answer and say unto you," etc.; not with *τότε κ.τ.λ.* of the twenty-sixth verse, which, instead of being joined to the twenty-fifth, must begin another sentence. It is true that Meyer objects to an apodosis beginning with *καὶ*, but such a thing is not remarkable in the New Testament. Von Tischendorf is probably right here, as he is supported by De Wette. Meyer's view is less correct than that of Lachmann; though Bengel, Vater, and Bornemann agree with it. Neither has he followed the same editor in beginning a sentence with *ὃ γέγονεν* in the third verse of St. John's Gospel; though several Fathers favour the distinction in question. Authorities are divided. The sense of the place is considerably affected by the punctuation; for we must translate according to Lachmann's mode, "What has come into existence by him is life." But we incline to depart from Von Tischendorf's punctuation in Galatians iv. 19, and to agree with Lachmann. Instead of joining *τίκνα μου* with what follows and making the words begin a new sentence, it is better to connect them with the preceding context, so that the translation would be, "when I am present with you, my children, with whom I am travelling again till Christ be formed in you. But I could have wished to be present with you now," etc. Here the *δε*

after *ἡθελον* has its proper force. In like manner, we have altered his punctuation in 2 Peter i. 3-5; though the passage is somewhat perplexing. According to our author, the third and fourth verses make one sentence, in which case it is not easy to see its completeness; for it seems to want a second part, *i.e.*, the apodosis. Believing that this lies in the fifth, sixth, and seventh verses, we have put a semicolon at the end of the fourth verse, instead of a full stop. It is singular that Weitzsäcker, who has lately translated the text of Von Tischendorf's eighth edition into German, pronouncing it the best, has made no change in the punctuation of the present verses; though he has not scrupled to do so in other instances. Some indeed, as Lachmann, after the Vulgate, Erasmus, and Grotius, connect the beginning of the third verse with the second, and place a full stop at the end of the fourth; but this gives a less probable construction, and is contrary to the analogy of other epistles. It is better to restrict the introductory salutation to the first two verses, than run it into others. In Von Tischendorf's text, the commencement of a new paragraph at the third verse does not harmonise exactly with a full stop at the end of the fourth; though it does in Lachmann's mode. De Wette, Huther, and the Dutch version issued by the Reformed Church,* take the passage as we have done. Bunsen, as usual, follows Lachmann.

But a translator cannot follow closely the punctuation of the original, because the English language differs so much from Greek. He must conform to the genius of the tongue into which he transfuses the Greek. Here he has considerable latitude, and many opportunities of bringing out the minuter lines of interpretation. Thus it is desirable, if not necessary, to place a comma after the word *slain* in Revelation xiii. 8, "whose names are not written in the book of life of the Lamb slain, from the foundation of the world," since the last clause belongs to *written* (written from the foundation of the world). In Hebrews ii. 9 a comma must be put after

* Het Nieuwe Testament, van wege de algemeene synode der nederlandsche hervormde kerk op nieuw uit den grondtekst overgezet. 1868.

angels, if the received version be retained; or in any case, the words "on account of the suffering of death crowned with glory and honour" should be divided by no comma, because they are closely united in sense. A point of any kind after *death* disturbs the true meaning. In Ephesians v. 26, which is incorrectly rendered in the received version, we put a comma before "by the word," separating it from what immediately precedes in order to connect it with the verb "sanctify." "That he might sanctify it, after cleansing it with the laver of the water, by the word." De Wette indeed objects to this; but the awkwardness of taking both ἐν ῥήματι and λουτρῷ with καθάρισας is apparent; and all the versions that do so read strangely, whether they have "cleansing her by the laver of the water in the word;" or, "having cleansed it by the bathing of water in the word;" or, "having cleansed it by the bath of the water in the word." In 1 Peter i. 11 there should be no comma after *what*, else a wrong sense will be conveyed. Yet there is one in the received version; and Alford faithfully follows. The τίνα (*what*) refers to the noun *season* or *time* (καρπὸν) as well as ποῖον; "what time or what manner of time."

Parentheses must be sparingly introduced. They are sometimes needed, but many have used them unnecessarily and incorrectly. Thus it is right to enclose in brackets "then were the days of unleavened bread," in Acts xii. 3; and "which becomes women professing godliness," in 1 Timothy ii. 10. But Hebrews iii. 7-11, all after διὸ το κατὰπανσίν μου is not a parenthesis. In Romans ii. 13-15 a parenthesis appears to be necessary, though it is difficult to determine its limits. It should probably include the fourteenth and fifteenth verses, as Lachmann has judged; not the thirteenth also, as Winer supposes, though he remarks acutely that κρινεῖ in the sixteenth verse glances back at κριθήσονται in the twelfth.

Since the introduction of Bentley and Lachmann's principle in the formation of a text, viz., to edit the words transmitted to us by the most ancient documents, irre-

spective of modern readings, various translators have undertaken a new version, or a revision of the commonly received English translation. These works it is not necessary to criticise at present. They are too numerous; some of them too insignificant. By selecting three of the best as the subject of a few remarks, it will be seen that the work of revision is still incomplete.

That the text translated by Dean Alford does not possess great value* is clear to all who are familiar with the criticism of the New Testament. Besides being liable to the objections which a diplomatic text incurs, it bears evidence of haste, ignorance, and incorrectness. The author was generally inclined to the oldest readings. So far he followed a right direction. But he did not give sufficient attention to the considerations that modify the element of antiquity—to internal and other evidences that correct or limit it. This excessive attachment to readings best attested perhaps by external evidence, has given rise to unintelligible renderings, as in Hebrews iv. 2, where the text adopted yields no proper sense. He has produced out of it the words, “but the word of hearing did not profit them, unmingled as they were in faith with those that heard it.”

For the benefit of English readers notices of different readings are subjoined, but on no clear principle. The statements are arbitrary, because important variations are unnoticed, while trifling ones are given. The author has adduced varieties of the text pretty much at haphazard. The chief variations should have been stated, or none at all. Any intermediate plan is all but useless, as far as the instructing of ordinary readers is concerned. Thus, in Mark i. 1 the words “the Son of God” are omitted on sufficient authority by Von Tischendorf. Alford, however, has no notice of the true reading. In John ix. 35, “Dost thou believe in the Son of God?” Von Tischendorf’s text

* The New Testament of our Lord and Saviour Jesus Christ, after the authorized version, newly compared with the original Greek, and revised by Henry Alford, D.D., Dean of Canterbury. 1869.

is "Dost thou believe in the Son of man?" but the latter is unnoticed. Luke xxiv. 40 is omitted by Tischendorf, yet Alford gives it without note or comment. In Mark viii. 26 the words "nor tell it to any in the village" are properly omitted by Von Tischendorf, but Alford inserts them without remark. In John xxi. 23 the last words of the verse, "what is that to thee?" omitted by Von Tischendorf, are unnoticed. In Luke xxiv. 51, 52, the words "and carried up into heaven, and they worshipped him," which are more than suspicious, are inserted without remark. The same is true of Acts x. 6, "he shall tell thee what thou oughtest to do," omitted by Von Tischendorf; of Colossians i. 2, "and the Lord Jesus Christ;" of 2 Timothy iv. 22, "Jesus Christ," which should also be omitted; of Hebrews x. 30, where "says the Lord" is left out by Von Tischendorf; of 1 Peter i. 22, "through the Spirit," which is spurious, though unnoticed; of Acts xvi. 13, where there is a different reading from that rendered by Alford; of Acts xiii. 20, 21, where an important reading adopted by Von Tischendorf runs "gave their land as an inheritance about 450 years. And after these things he gave judges, until Samuel the prophet;" of Acts xx. 4, "as far as Asia," which Von Tischendorf's text leaves out; of Acts xx. 15, "and tarried at Trogyllium," which should be omitted; of Acts xxi. 8, "we that were of Paul's company;" of Luke xxiii. 23, "and of the chief priests;" of Luke viii. 45, "and sayest thou who touched me;" of John x. 29, where another reading is, "that which the Father has given me is greater than all."

These are but a few cases in which readings well attested and usually received by Von Tischendorf are ignored by the Dean in his notes. His silence would not be censurable in regard to them did he not in many cases note such as are of much inferior importance or trifling, as "and" in Galatians iii. 29; Colossians iii. 17; Revelation ix. 11, xxii. 12, 17; "amen" in 1 Timothy vi. 21; "Christ Jesus" instead of "the Lord Jesus Christ" in Titus i. 4. In view of such treatment it is impossible to consider it other than arbitrary.

It may be questioned if these critical notes about MSS. and versions can be useful to the general reader. They are very brief, and will often suggest no intelligible idea to the minds of those who are not scholars. The Vatican, the Alexandrine, the Sinaitic, the later Vatican, the Parisian, the Clermont MSS., need not be paraded before common readers. Nor are such remarks as "the testimony of the ancient MSS. is divided," "these words are not found in several of the most ancient MSS., but are contained in others," "the ancient authorities are divided," "several of the oldest MSS. read" so-and-so, of any practical benefit to the persons for whom his revision was intended. Besides, the notes cannot be relied on implicitly, because they are not always correct. The author has been hasty, or imperfectly acquainted with the evidences on which readings rest. Thus in Ephesians v. 22 the short reading, "Ye wives unto your own husbands as unto the Lord" is said to be supported by "the oldest MSS.;" whereas of the three oldest, only the Vatican reads so; the other two, the Sinaitic and Alexandrine, do not. In the same epistle (v. 28) the word "also" is said to be the reading of the oldest MSS., whereas it is not of the Sinaitic. In Revelation iv. 11 the Sinaitic reading is erroneously given. It is not "O Lord who art our Lord and end," but "O Lord who art our Lord and God." In Revelation xviii. 3 "the wine of" is *not* omitted by all the most ancient MSS. It is in the Sinaitic and the later Vatican. The omission is sanctioned only by one old MS., the Alexandrine. A note on Matthew xvii. 21 states that the verse is found in the other ancient MSS., versions, and Fathers, except our two oldest MSS. This needs limitation, for it is in the Curetonian Syriac, a version older than any known MS. The note on Galatians v. 16 has no meaning. "Walk by the Spirit and ye shall not fulfil," etc., is said to be the reading of the most ancient MSS., but the received version is taken from the very same text as the revised one here presented, and there is no various reading among the ancient MSS. The note is meaningless or misleading.

Regarding the translation offered by the Dean, it is undoubtedly an improvement upon the received one. Where it departs from the latter, the deviations commonly express the sense more accurately. Not only is the original text represented by the translation better than the usual one; the translation itself is superior to that so long in use among English-speaking people. The Dean has done good service, and deserves commendation for it. His revised version, however, is not satisfactory. Perhaps he undertook a work for which he had not the necessary qualifications. His knowledge of Greek was not sufficiently comprehensive or exact. It seems too that he worked rapidly, performing tasks perfunctorily which required more time and labour than he expended on them. In support of these remarks it is only needful to produce a few examples of blundering.

In Matthew xxvi. 15 the incorrect rendering of the verb is retained, "*covenanted with him*," instead of "*weighed to him*."

The version of Colossians ii. 3, "wherein are all the hidden treasures of wisdom and knowledge" is erroneous; for the adjective *hidden* is the predicate.

Hebrews vi. 1 is rendered "therefore leaving discourse concerning the beginning of Christ," etc., which gives a meaning foreign to the original.

In Luke viii. 29 πολλοῖς χρόνοις is translated "often times," a meaning obviously wrong. The phrase can only mean "for a long time."

In Acts xxiv. 14 αἵρεσις is wrongly rendered *heresy*. The word means a schismatical party or *sect*.

There is also a mistranslation and misapprehension of the original in Hebrews x. 20, "by a new and living way, which he inaugurated," etc. These words following immediately "by the blood of Jesus," in the nineteenth verse, suggest a meaning which the writer of the epistle did not intend. The preposition *by* at the beginning of the twentieth verse perverts the sense; and the true rendering "a new and living way," etc., shows that this language characterizes the εἰσόδον or "access" of the nineteenth verse.

1 Timothy vi. 10, "For the root of all evils is the love of money." This should be, "the love of money is a root of all the evils."

Hebrews i. 9, "therefore God, even thy God, anointed thee," etc. This should be, "therefore, O God, thy God anointed thee," etc.

Hebrews x. 27, "But a certain fearful receiving of judgment," etc. The alteration of the received version is wrong. The word here translated *receiving* means nothing but a *looking for* or *expectation*.

Hebrews xii. 26, 27, an adverb is rendered *once more* which means *once*, and nothing else.

Acts xii. 5, "without ceasing" is erroneous. It should be *earnestly* or *urgently*.

Acts xxii. 25, "And as they bound him down with the thongs," etc. Here the verb cannot mean *bound down*, but *stretched out*; and the true rendering is, "they stretched him out for the cords," or lash.

In Acts xxiv. 3 "always" is a meaning which the adverb *πάντη* does not bear. It signifies *in every way*.

In Acts xiii. 48, "as many as *were disposed to* eternal life believed" is not the right sense, for the verb can only mean "as many as had been appointed or ordained to eternal life," etc. The divine purpose lies in it.

In 1 Corinthians viii. 8, "meat shall not be reckoned to us before God" is in every respect an erroneous rendering. It should be "meat will not present us before God," or "will not represent us to God."

It would be easy to multiply examples of incorrect tenses, as in John vi. 44, "I raise him up," where the present should be a future; Luke xxi. 8, "The time draweth near," where it should be "the time is at hand;" 2 Corinthians iv. 4, "hath blinded" for "blinded;" 2 Corinthians xiii. 10, "the Lord hath given me" for "gave me;" Galatians iii. 1, "who hath bewitched you" for "bewitched you;" 1 Corinthians xvi. 15, "have set themselves" for "set themselves." In Romans xi. 34, 35 three tenses are wrongly rendered.

Nor has the use of the article been properly attended to, as is evident from Matthew x. 24, where *the* disciple and *the* servant should not be. In like manner, in Galatians iv. 4, 5, "*the* law" should be "*law*;" "*the* resurrection" in Acts xvii. 32 "a resurrection;" "*the* church" in 1 Corinthians xiv. 4 "a church."

The omission of representatives of Greek words in the translation also mars its accuracy, as appears from John xvii. 25, "O righteous Father, the world knew thee not." Here the conjunction is neglected, "O righteous Father, and the world knew thee not!" The insertion of words having no representatives in Greek is equally prejudicial, as in Matthew xxvi. 26, "blessed *it*," which gives a wrong meaning.

While the author has contributed to uniformity of rendering, often translating the same word or phrase into the same English wherever it occurs, he has not carried out the principle far enough. Thus in Revelation ii. 14, 15, the same Greek word is *teaching* in one verse and *doctrine* in the next. And the same verb in 1 Corinthians xv. 1 and Galatians i. 11 is *make known* and *certify*, without reason. Again, in Romans ii. 18 and Philippians i. 10 the same words are differently rendered; "approve the things that are more excellent" in the one place, and "discern the things that are more excellent" in the other. Why also should the same verb in the same verse be differently translated *release* and *let go* in John xix. 12? Conversely, it is wrong to render two different words in the same manner, unless there be a necessity, which does not exist, as in James i. 15, "bringeth forth;" in Revelation xvii. 17, where "fulfil" stands for different Greek verbs in the same verse.

The Dean's work, notwithstanding its many defects, has been useful in showing the need of a fresh revision of the English New Testament. Whatever may be thought of his capacity or knowledge in matters of textual criticism and Greek translation, his services deserve recognition. It is also creditable to him that he tried to be impartial, without allowing theological prepossessions to override the knowledge

of the scholar. In a very few cases perhaps his leanings may be detected ; but it is almost impossible to be absolutely impartial. His judgment indeed was not of the highest order. That it lacked fineness of discernment is plain enough from the proposed version of Philippians ii. 6, where "deemed not his equality with God a thing to grasp at" introduces something like an absurdity. "He deemed not what he had a thing to grasp at!" The insertion of the little word *his* is totally unwarranted, and mars the right version of the words.

Another revision of the common English version was undertaken by a company called "The American Bible Union," and the result of their labour was published in 1872, in different forms.* Here a diplomatic text has been taken, but one much nearer the received than that of Dean Alford. We cannot praise it, for it is unsatisfactory, having good and bad readings in almost equal proportions. On the whole it does not incline to the most ancient with sufficient prominence. A few notes are given, both respecting other readings and renderings. Some are expository. So many important variations are unnoticed that the few given are of little use. As far as we can see, the editors followed no fixed principle in selecting various readings for notice. Thus at Matthew xxiv. 42 it is remarked that many ancient copies read "in what hour," for "in what day;" but the well-attested "only-begotten God" for "only-begotten Son" in John i. 18 is unnoticed. In 2 Peter iii. 9 a note states that some ancient copies have "toward you" for "toward us;" but Mark xv. 28 stands in the text without remark, though undoubtedly spurious. In 2 Peter iii. 16 the various reading in the relative pronoun is unnoticed; and in Galatians iv. 25 the right reading is also unnoticed. So in Ephesians v. 30. In 1 Timothy iii. 16, "God was manifested in the flesh," etc., is the textual version; a note stating that ancient copies have "who was manifested, or which was manifested."

* The New Testament of our Lord and Saviour Jesus Christ. The common English version, corrected by the final committee of the American Bible Union. Second revision. New York, 1872.

The critical notes contain little information, and are sometimes misleading. Thus at Revelation v. 10 it is remarked that some ancient copies omit "unto our God;" the fact being that only the Alexandrine omits the words. At Matthew xxvii. 34 the received reading is followed; a note saying that *wine* instead of *vinegar* is in some ancient copies. This does not fairly represent the case. The two oldest MSS., besides the Cambridge one, have it, and it is so well attested otherwise as to claim superiority to the common reading "vinegar."

The translation possesses considerable merit. Much attention has been given to the tenses and the article, less to the prepositions. The editors have done good service in their revision labours, by bringing the English nearer the Greek. Their translation presents many improvements upon the received one. With all its excellencies, however, it is marred by serious defects, some of which will cause its rejection by the majority of readers. Thus the word *baptize* is always rendered *immerse*; and John the Baptist is "John the immerser." Good taste alone would counsel no change of this kind—a change which proclaims at once the peculiar views of the authors. It is undesirable to protrude Baptist views in this way into a translation of the New Testament.

There are many errors in the version. A few only can be here noticed. In John xi. 25 "though he be dead" is retained, instead of "though he die;" in Mark iv. 29, "when the fruit permits" is contrary to the Greek verb; Luke xiv. 1, "as he went into the house" should be "when he had come into the house;" 2 Corinthians iv. 4, "that they should not discern the light of the gospel," etc., turns an intransitive verb into a transitive one, and gives it a meaning it has not; Romans vii. 2, "the husband while he lives" should be "the living husband;" Hebrews iii. 4, "He who built all things is God" stands for "It is God who built all things;" Luke xvii. 21, "the kingdom of God is *within* you" for "*among* you;" Ephesians ii. 1, "dead in trespasses and sins" for "by trespasses," etc.; 2 Corinthians

ii. 14, "causes us to triumph" instead of "leads us in triumph." Sometimes a wrong translation is in the text and the right in a note, as in 2 Timothy iii. 16, "All Scripture is inspired by God, and is profitable," etc.; 1 Peter i. 17, "call him Father," etc.

The tenses are occasionally mistranslated to the detriment of accuracy. Thus in Acts xxv. 22, "I would also hear the man," etc., for "I could have wished to hear the man;" Galatians iv. 20, "I could wish" for "I could have wished;" John iii. 33, "has set his seal," for "set his seal," etc.; Ephesians ii. 5, 8, "By grace ye are saved" for "have been saved;" Matthew xxi. 23, "when he had come into the temple," instead of "came," etc.

The article is sometimes neglected, producing an incorrect version, as in 1 Thessalonians iv. 6, "in any matter" instead of "the matter;" Revelation xvii. i, "upon many waters" for "the many waters;" Matthew xxi. 12, "sold doves" for "the doves;" John xii. 13, "took branches" for "the branches."

The first feature which strikes a reader will be the use of *immerse* for *baptize*, which grates harshly at times on the ear, especially in such passages as Matthew xxviii. 19, "immersing them in the name of the Father and of the Son and of the Holy Spirit," where the preposition should be *into*. In addition to this, the text translated does not represent either the most ancient or the best one, and is inferior even to Alford's. A good basis should have been selected at first.

In the year 1869 there appeared at Boston, United States, a translation of the New Testament by Dr. Noyes, of Harvard University.* Had this been taken from the eighth critical edition throughout, it might have superseded the necessity of another. But it does not represent the latest and final judgment of the German critic as to the text. It is merely a version of the eighth edition as far as Luke xvii. 9. From that verse to the end of John's

* The New Testament, translated from the Greek text of Tischendorf by George R. Noyes, D.D.

Gospel it was made from the second edition of the "Synopsis Evangelica;" the remainder from the seventh critical edition. We have therefore a patchwork which differs often and materially from the mature opinions of Von Tischendorf. No justice is done him by such a procedure, and he is presented unfairly to the English reader, since the eighth edition does not agree with the seventh, and is much better. This is evident from such a passage as Revelation i. 5, "washed us from our sins in his own blood;" the last edition reading "loosed us from our sins in his own blood." Even the text professedly translated is not in Matthew viii. 26, "rebuked the winds and the waves;" it should be "the winds and the sea."

The translation of Dr. Noyes possesses much merit and reads well. It departs from the received version very often and is paraphrastic. Perhaps it is too free. Literalism is sacrificed unnecessarily, as in Colossians iii. 15, "over all these things put on the robe of love;" in Philippians iii. 20, "the country of which we are citizens is heaven." And the author's knowledge of Greek seems not to have been accurate. He has made glaring mistakes. Thus in Matthew ix. 14 the word for "bride-chamber" is rendered bridegroom;" "companions of the bridegroom" for "sons of the bride-chamber." In Matthew x. 4, "Simon of Cana" is incorrect. The word has no reference to place, but is an Aramæan form or rendering for the Greek of "zealot;" *Simon the Zealot*. In Luke viii. 29, "he was about to command" cannot be the sense of the imperfect. It is rather, "he was commanding." In Matthew xxviii. 1, "the sabbath being over" does not express the original. In John viii. 25, the version, "In the first place, I am just that which I speak to you" is erroneous, though Erasmus sanctions it. John xiv. 19 is also wrong, "but ye will behold me, because I live, and ye will live." Romans iii. 8, "and why do you not say, as some slanderously charge us with saying," etc., misapprehends the meaning of the apostle, as does also "in a manner somewhat bold on some subjects," Romans xv. 15. In 1 Corinthians xv. 1, "I

declare anew" renders the verb incorrectly, as does "content yourselves," Romans xii. 16. Nor can the loose paraphrase for καὶ σχήματι εἰρεθεὶς ὡς ἄνθρωπος, "and in what appertained to him appearing as a man" (Philippians ii. 7) be considered a fair representative of the original. In John iii. 3 the translation is "unless a man be born *again*," a note stating, "Possibly, *born from above*." The textual rendering is wrong, and that which the writer seems uncertain about is the right one, as the use of ἀνωθεν in the New Testament shows. It must be due to carelessness that the singular noun without the article in Matthew xi. 7 is translated "the reeds."

The tenses are usually observed, though not so exactly as in the American Bible Union's Testament. Thus in John xvii. 4, the aorist and the perfect are rendered erroneously, "I have glorified thee, etc., thou gavest me," etc., instead of, "I glorified thee, thou hast given me," etc. In Colossians iii. 25, "he hath done" should be "he did." In Matthew xviii. 17 the article is twice overlooked, "*the* Gentile and *the* publican." In Luke xxiii. 2, "saying that he himself is the Christ, the King," puts the article where it should not be. And though the note gives two other renderings, all are incorrect. On the whole, the work shows marks of inexactness and looseness; though it is respectably executed.

The notes chiefly consist of references to the passages quoted from the Old Testament, to parallels in the gospels, and other renderings. The remarks about other readings are few. Sometimes they are expository. It is probably best to leave the exegetical department to such as treat of it professedly; since a few remarks, and those not always important, are of little use.

The controversies once carried on about the right reading in 1 John v. 7, 8, are now past. They should not have been conducted in the spirit that often prompted them. Griesbach's dissertation on the passage in the second volume of his edition of the Greek Testament published in 1806, may be said to have set aside the claims of the contested words to a

place in the epistle, though the words never had any proper authority in their favour. Admirably too did Professor Porson in his letters to Archdeacon Travis discuss the three heavenly witnesses and prove the spuriousness of the place where they are. This he did before Griesbach's dissertation appeared, for his letters were collected and enlarged in 1790. His summing up deserves to be quoted. "In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek MSS. except two; one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate; and even from many of the best and oldest MSS. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth and most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still *genuine*, no part of scripture whatsoever can be proved either spurious or genuine, and Satan has been permitted for many centuries, miraculously to banish the finest passage in the New Testament from the eyes and memories of almost all the Christian authors, translators, and transcribers." But a cardinal proof in favour of the doctrine of the Trinity could not be easily surrendered, and therefore the defenders of it fought persistently in the face of testimony which could not but overwhelm them in the end. Burgess, Hales, and their coadjutors continued to write in favour of its authenticity, as if "faith in the Holy Trinity" depended on the disputed clause. Now that the spuriousness of the passage is acknowledged by all, we are saddened by looking back at the waste of time and labour over it, and observing the bitter spirit exhibited by some of the champions for truth.

The dispute about 1 Timothy iii. 16 has also terminated against the reading "*God* was manifested in the flesh," etc. Since it was clearly ascertained that $\delta\varsigma$ is in the text not only of the Alexandrian MS., but of the Sinaitic and Ephraem (α and C); since both Lachmann and Tischendorf have edited it in their texts, the point has been settled.

Here again the critical sagacity of Griesbach led him to the true reading, which he established with his usual ability in the *Symbolæ Criticæ*, and subsequently in the note to the passage in the second edition of his *Greek Testament*. Abused as he was by Dr. Hales and others, he adhered to his first judgment, with the consciousness of having truth on his side. It mattered not that Dr. John Jones "engaged to show his incompetence as a critic and his want of fidelity as a collator of the ancient copies;" that he pronounced the new reading "neither good sense nor good Greek;" it was impossible to stop the progress of sound criticism by unfounded assertions or pointed suspicions. We ourselves can remember some of the combats waged over the word; the republication of Sir Isaac Newton's observations upon it, and the rejoinder it called forth under the title, "*Sir Isaac Newton and the Socinians foiled in the attempt to prove a corruption in the text, 1 Timothy iii. 16.*" Happily this kind of warfare is also past. When orthodoxy and heterodoxy come into close collision, calm reasoning necessarily suffers.

Other passages have now been eliminated from the genuine text, such as John vii. 53—viii. 11, containing the story of the woman taken in adultery; John v. 3, 4, about the angel troubling the pool; the doxology of the Lord's Prayer in Matthew vi. 13; the three clauses of the same prayer in Luke xi. 2-4, viz., "who art in heaven," "thy will be done as in heaven so in earth," "but deliver us from evil;" the statement of Philip to the eunuch and the latter's confession of faith before baptism in Acts viii. 37. These will return no more to form an integral part of any critical text. Others are scarcely settled as yet, as Mark xvi. 9—20, though general opinion inclines to the rejection of this passage; and Von Tischendorf asserts that it was not written by Mark, after giving the evidence for and against it fully. But as Irenæus already knew it, the opponents of its authenticity admit that it was an early appendix to the gospel. They hold it to be canonical, *i.e.*, pronounced such by the authority of the universal Church. Not only so, but

orthodox impugnors of the passage call it "genuine and inspired, an addition that ought as much to be received as part of our second gospel, as the last part of Deuteronomy is received as the right and proper conclusion of the books of Moses;" and say that it "has ever been regarded as possessing the same canonical authority with the three gospels." If this language be taken in its natural sense, the section has the same authority and value as the rest of the gospel, though it was not written by Mark. But was the whole gospel with this exception written by that evangelist? Are we not as much in the dark about its authorship, as far as the present character and form of the gospel are concerned, as we are about the section in question? The appendix has been called "inspired," which is explained as meaning "the Holy Ghost was its author;" but there is no evidence that "the Book of Mark," with or without the section, "was received as authoritative by the Apostolic Church."

As to the text, Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood," it may be considered all but settled among Biblical critics that the reading "feed the church of the Lord" is the original one. It is not indeed in the Vatican and Sinaitic MSS.; yet other considerations outweigh these valuable authorities. "The blood of God" could hardly have emanated from the author of the Acts, much less from Paul himself; though it would not have created surprise at a later time of the Church. Von Tischendorf's note on the diversities of reading here is an excellent example of critical fulness and fairness, contrasting very favourably with the reasonings of Dean Alford in his Greek Testament, which are weak and perverted. The reading "church of God" (τῶ Θεοῦ) is rejected not only by Lachmann and Tischendorf, but by De Wette and Meyer. Those who adduce Pauline usage in favour of the received reading ignore circumstances which blunt the force of their reasoning; for example, that the genitive *God* is

applied to the Father not to the Son, in the authentic Pauline epistles; that a literal reproduction of the apostle's language in his address to the Ephesian elders is highly improbable; and that the phraseology of the writer of Acts is by no means identical with the apostle's, as indeed it could hardly be when the important interval between the latest of Paul's epistles and the composition of the Acts is considered. Hence an appeal to the absence of such words as "church of the Lord" in the writings of Paul or his contemporaries, is out of place. Though the author of the Acts was a Paulinist and employed the language of the master, the speeches exhibit distinctive peculiarities of thought and diction. His object in writing and the time when he lived affected both phraseology and ideas. The phrase "churches of Christ" occurs in the epistle to the Romans (xvi. 16); "church of the Lord" may therefore be appropriate in the Acts; especially as the word *Lord* had been often applied to Christ in the Pauline epistles.

The clear judgment of Griebach fixed upon *κύριον*. Even after the Vatican reading *Θεοῦ* was known, Lachmann decided as Griesbach had done. Still more, when the testimony of the Sinaitic was added to that of the Vatican MS., Von Tischendorf declined to follow the weighty evidence, because other considerations pointed in a different direction. It may be conjectured that the motive which altered *ὁς* into *Θεός* in 1 Timothy iii. 16, along with the known Pauline usage of *ἐκκλησία τοῦ Θεοῦ*, led to the change of *κύριον* into *Θεοῦ*; the context being insufficiently attended to. The reading, however, is theologically unimportant, since the title *God* may have been applied to Christ by the author of the Acts; though he could scarcely have associated *blood* with *God*, as the common reading does.

It has been often remarked that our English translators were negligent in their treatment of the article, inserting or omitting its English equivalent arbitrarily. Yet it is important to observe and mark its use. We do not suppose that the sacred writers employed it according to definite

rules, or with the precision of Attic Greeks. They had regard to perspicuity and distinctness. In other cases they were influenced by prevailing habit or their own pleasure. But whatever may be their usage, it is desirable to reproduce it in English, as far as the idioms of the two languages will allow, and the exact sense requires. The importance of the article might be illustrated by the use made of it by Mr. Sharp, whose positions, as explained by Bishop Middleton, have been supposed to be settled. The rules in question affect the doctrine of Christ's divinity, which the article employed in certain ways with Θεός, κύριος, δεσπότης is thought to imply, and therefore the received version has been altered. But it is undesirable to enter upon such a topic here. Strivings about words and grammatical subtleties are not the best weapons in defending cardinal doctrines. And the observations of Mr. Winstanley, with the best critical readings, have shaken the positions laid down by Mr. Sharp, though the latter were held by respectable scholars like Mr. Rose. Theological, should be kept apart from linguistic, considerations. Believing that the translators were generally right, we have followed them in the passages in question, such as Titus ii. 13, where they do not render "that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ," as Middleton recommends, but, "the glorious appearing of the great God and our Saviour Jesus Christ." A comma after the "great God" makes all plain, and this we have put, as it is in the edition of 1611.

The translators of the received version are often incorrect in regard to the article, as in Romans xii. 19, "the wrath," a phrase distinctive and often used in the New Testament; John vii. 51, "judge the man." In these and a multitude of other instances the article was not rendered. In other cases it has been inserted without authority from the original, as in Acts xvii. 23, "to the unknown God" instead of "an unknown God;" Philemon 9, "Paul the aged" for "Paul, an aged man." The expression ὁ υἱὸς τοῦ Θεοῦ or υἱὸς τοῦ Θεοῦ is difficult, because much depends on the speaker

who uses it. In some places we must translate "the Son of God" even where *υἱός* wants the article; but this does not apply to the majority of examples, such as Matthew xxvii. 54, where we translate "This was a Son of God" or "God's Son;" nor to Matthew iv. 3, "if thou art God's Son." The article with *νόμος*, *law*, in the epistles to the Romans and Galatians especially, requires much attention because its presence or absence indicates what is meant by the term; either *law* generally, every revelation forming a rule of life; or the Mosaic law in particular. Where the latter is the meaning, the article is mostly prefixed; where the former, it is usually absent. But the exceptions are not few. Thus in Romans iii. 19, 20, "We know that what things soever the law says, it speaks to them who are in the law: that every mouth may be stopped and all the world may become guilty before God. Because by works of law shall no flesh be justified in his sight; for through law comes a full knowledge of sin." Meyer does not adequately explain the last verse, because it refers to abstract law. So too Galatians iii. 10, "As many as are of works of law are under a curse; for it is written, Cursed is every one that continues not in all the things written in the book of the law to do them."

In some cases a decision as to the proper rendering of a substantive without the article may be somewhat doubtful, as in the case of Hebrews i. 3, where we are inclined to put "an effulgence of the glory and express image of his substance," and similarly in Colossians i. 15, "an image of the invisible God," etc., notwithstanding Middleton's rule about the substantive verb necessarily causing the omission of the Greek article in the predicate; a rule which is violated in Matthew xvi. 16 and in xxvii. 11. The sense is not materially affected whether the indefinite or definite article be used in these examples, for the former need not imply a plurality.

We have endeavoured to follow the tenses as nearly as possible, even where the literal rendering of them appears somewhat awkward in English. They are a part of the

usage peculiar to the original writers, and show their method of expressing time, especially in the epistles, the fourth gospel, and the Apocalypse; for the synoptical gospels have been written over more than once, and each is a growth. In the received version the aorist and perfect are often confounded, as in Luke i. 1, "many *have taken* in hand" for "*took* in hand;" and i. 3, "thou *hast been* instructed" for "*were* instructed." So also the imperfect is rendered like a perfect in Luke ii. 48, "have sought thee." The true sense is often impaired by erroneous renderings of the tenses, as in John xi. 25, "though he *were* dead" instead of "though he *die*;" Romans v. 15, "if through the offence of one many be dead" instead of "if by the trespass of the one the many died." Different writers employ occasionally different tenses in describing the same thing, as in Matthew xxi. 20 and Mark xi. 21, where the former has the aorist, "withered" the latter the perfect, "has withered," or "is withered." Such minute particulars should not be neglected. A harmonizing tendency has sometimes been prejudicial here, as in Matthew xiv. 3, where the aorist is erroneously rendered by a pluperfect, "had laid hold on John and bound," etc.; and John xviii. 24, where the aorist is rendered by the pluperfect "had sent him," etc. So Mark xvi. 2 has in the received version "at the rising of the sun" contrary to the aorist tense, "after the sun rose."

In Matthew xiii. 24, xviii. 23, xxii. 2, at the beginning of several parables we have retained the proper aorist meaning of *ὁμοιώθη*, "was likened," where the English version has the present, "is likened;" supposing that the tense implies a previous narration of the parables before they assumed their present forms and places. In John xv. 6 the aorist is singular along with the present, "if any one abide not in me, he *was* cast out," etc.; but it may be justified, perhaps, by the explanation of Winer, *the not abiding has this as the instantaneous consequence*. It is undesirable to use the past here, as the sense is expressed sufficiently well by the English present *is cast out*, co-ordinate with *abide*. So the aorist *ἐμπίσθη* after the present

ἐκβάλλει in the context, must be rendered *is divided*, Matthew xii. 26. The same remark applies to ἡνδόκησα in Matthew iii. 17 and elsewhere. The connection and the sense control the translation in these and other respects, causing departure from rules.

The subject of uniformity is one on which much might be written. It is certainly desirable to translate the same word or phrase in the same manner as far as possible. Capricious alterations of the same word in the same verse, paragraph, or writer should be avoided. The English translators often transgressed in this matter, and that purposely, according to their preface, where they say, "we have not tied ourselves to an uniformity of phrasing, or to an identity of words." The importance of aiming at such uniformity is obvious. We have kept it in view throughout the entire work. Many departures from the received version have originated in this endeavour, where there was no other reason for change. Perhaps it will be thought that the attempt has been carried too far in some cases. But it is worth the labour involved. To render the same word or phrase in exactly the same manner throughout the whole of the New Testament is a desirable thing. Yet there are many limitations.

Words have various senses, and therefore they cannot be translated by identical terms. Thus παῖς denotes both *son* and *servant*; and it is sometimes uncertain which is meant, as in Matthew viii. 6, 8, etc., where Strauss, followed by Alford, understands *son* or *boy* rather than *servant*, though the latter is far more probable. So γῆ signifies *the land of Israel* or *the earth* generally, rendering it doubtful at times which is intended, as in Matthew v. 4, where some restrict it to the promised land, in conformity with the Jewish conception of the Messianic kingdom; while others suppose that Christ generalizes as well as spiritualizes the idea, so that *earth* agrees better with His teaching. So in Matthew xxvii. 45, the same word is differently understood, *over all the land*, or *over all the earth*; the former adopted by Olshausen, and the received version; the latter,

which seems to us the right sense, by De Wette and the Dutch New Testament.

Another modification of uniformity is caused by the variety of writers in the New Testament volume, each having his own style and diction. The Apostle Paul, for example, has his characteristic modes of thought and vocabulary; John has another in the Revelation. The fourth gospel has also its abstract, symbolic, philosophical phraseology. Thus we find in the latter that the devil is called *the ruler of this world* (xii. 31, xiv. 30, xvi. 11), a phrase not used in the Synoptists, where *the devil* or *the evil one* occurs; while Paul speaks of "the god of this world," and the Ephesian writer of "the ruler of the power of the air." The fourth gospel applies to Christ *ὁ μονογένης υἱός*, *the only-begotten Son*; Paul, *πρωτότοκος πάσης κτίσεως*, *the first-born of all creation*; the former more metaphysical than the latter, and conveying a higher idea. The fourth gospel has *ἐν τῷ ὀνόματι* *in the name*; whereas the Synoptists use *ἐπὶ τῷ ὀνόματι*, *upon the name*, more frequently. The verbs *ἑώρακα* and *θεᾶσθαι* are not in the Apocalypse, though common in the fourth gospel. It is instructive to note the way in which a writer who copies another varies his phraseology, as the author of Peter's second epistle does that of Jude's, changing *σπελάδες* into *σπίλοι*, and *ἀγάπαι* into *ἀπάται*; or as the author of the Ephesian epistle has "the redemption through his blood, the forgiveness of trespasses," for the Colossian, "the redemption, the forgiveness of sins" (Ephesians i. 7 and Colossians i. 14). The verbal distinctions between the Synoptists in narrating the same occurrences or reporting the same sayings, illustrate this feature. That it did not depend on the mere pleasure of the writers is apparent from many examples. Their conceptions shaped their language. Their ideas, purposes, and objects influenced it considerably.

It is not without design that the fourth gospel never uses *αἰὼν* in the way that the other evangelists do, meaning *a period of the world* or *an age*, time being distinguished into two such periods, *ὁ αἰὼν οὗτος* and *αἰὼν ὁ μέλλων* or

ἐρχόμενος, but has instead the idea of two *worlds*, the latter being the heavenly home. Nor is it an accidental thing that the same gospel employs τέκνα where men are spoken of as the children of God, not υἱοὶ, *sons*; though both are applied to them by the other New Testament authors. Christ Himself is *the Son* of God in a high and peculiar sense; and He gives believers the authority or privilege of becoming τέκνα τοῦ Θεοῦ (John i. 12), "*children of God*."

The idioms of the Greek and English languages are also a limit to uniformity of translation. Thus it is impossible to translate γίνομαι even in the same tense, in the same manner. The same remark applies to a number of words of frequent occurrence, such as ἵστημι and its compounds, λέγω, λόγος, ἔρχομαι and its compounds, ἀγγέλλω and its compounds. The Hebraized form of the New Testament Greek contributes to the difficulty of finding the same equivalent English for it in every case. Thus we have ὁμολογεῖν followed by a preposition with the dative *confess me or him* (Matthew x. 32; Luke xii. 8); and the same verb followed by a simple dative in Hebrews xiii. 15, *giving thanks to or praising, not confessing*.

In some cases the fact of written sources having been used by a writer, or the mode in which a work current in his name grew into its present form, creates difficulty in carrying out an identity of English words and phrases. This appears from the expressions applied to the resurrection of Christ, ἀναστῆναι, ἐγερθῆναι with μετὰ τρεῖς ἡμέρας, ἐν τρίτῃ ἡμέρᾳ. Jesus, speaking of His resurrection, announced to His disciples that "he would rise again after three days," μετὰ τρεῖς ἡμέρας ἀναστήσομαι. These expressions were subsequently altered, the first into ἐν τῇ τρίτῃ ἡμέρᾳ, *on the third day*; the second into ἐγερθῆναι, *to be raised*. Both forms appear in the gospels. A translator must not render the passive verb like the intransitive one, *to be raised* instead of *to rise*; but this precaution has been often neglected.

The efforts of modern scholars, at the head of whom is Winer, have contributed much to precision of exposition

founded upon the language of the New Testament. They have vindicated for the writers an exactness little inferior to that of the classical writers. Tenses, moods, prepositions, particles, have been made conformable to the idiom of profane authors. Grammatical interpretation has performed good service in the hands of critics conversant with classical literature, especially in its minute distinctions and niceties. Fritzsche, Meyer, and A. Buttman have thrown great light on the verbal peculiarities of the Hellenistic language. In this country a few have pursued the same path, following out the subject as far as possible, and finding intentional or appropriate usage in every phrase or word. But Winer and his school have gone to an extreme. The sacred writers were not so studious or careful in the selection of their phraseology as is implied in these laboured explanations. The tenses themselves are used loosely in various instances, especially in the strongly Hebraised diction of the book of Revelation. So are the prepositions and conjunctions; and constructions are negligently formed. The authors were more intent on ideas than words. This is especially applicable to the Apostle Paul, whose temperament and habit of dictation were alien to precision of language or the selection of accurate words. Mere linguistic acuteness may bring more exactness out of the writers than they dreamt of. The article, prepositions, and particles may be made to illustrate artificial rules which have originated in the minds of later scholars. Compound words may be given an intensive force over above the simple ones, which they do not bear. It makes no real difference of meaning whether the verb βαπτίζω have εἰς τὸ ὄνομα, or ἐν τῷ ὀνόματι, or ἐπὶ τῷ ὀνόματι after it. The variety of construction was not meant to mark distinctions of sense. Nor had the writer any subtle distinction in his mind when using the words about John the Baptist, ὁ καίόμενος καὶ φαίνων, "the lamp that burns and shines," as if he intended to mark by the first epithet that his light was not inherent but borrowed, "*the lamp that is lighted*, and then *shines*." The participles are all but synonymous, "the lamp *that burns and shines*" (John

v. 35). To some extent therefore the grammar and syntax of the New Testament authors are loose. They were not careful of constructions and phrases. With the exception of Paul and Luke, they were not educated men. Writing was not their main occupation. They were speakers and preachers, heralds of the cross, not biographers or letter-writers. Theirs was a higher mission than that of ordinary authors. They were not so familiar with Greek as to write it with precision, besides being under the necessity of adapting it to new ideas, or making new words. Hence grammarians should beware of seeking conscious reasons for peculiarities of diction in the New Testament; studied refinements expressive of shades of thought. Here sound judgment will prevent the expositor from going to an extreme; though scholars trained in classical Greek are too ready to carry into the Hellenistic dialect the precision they are accustomed to look for or find in the former.

Amid all the modifications of exactness and uniformity, it is still desirable to observe the varieties of the writers, and to reproduce them in a translation. The same words and phrases should have identical representatives as far as allowable. It is undesirable to translate the same word in the same verse differently, as in John xix. 12, where *release him* and *let him go* represent the same Greek word; or in epistles of the same author, as *I certify*, Galatians i. 11, and *I declare*, 1 Corinthians xv. 1. For the sake of uniformity we have rendered *χρηστὸς* in Matthew xi. 30 "good," as it is done in some other places in the received version, believing that it is universally suitable. Similarly *μενούμε* is translated throughout "nay rather," or with *ἀλλὰ* in Philippians iii. 8, "nay but rather." So *ἐφ' ᾧ* has been uniformly rendered *inasmuch as*, which suits the different passages it occurs in—Romans v. 12; Philippians iii. 12; 2 Corinthians v. 4—though we are aware that Rothe and Baur argue in favour of the meaning, *on the supposition that, on the condition that*.

Sometimes uniformity is unavoidable where it is not desirable. Necessity constrains us to render different Greek

words by the same equivalents. In this case the mere English reader loses the full effect of the original, and possibly an argument bearing on diversity of authorship. For example, Christ is called *the Lamb* in the Apocalypse and fourth gospel; but the Greek word is not the same in both. So κρίσις and κρῖμα are rendered by the same word *judgment*; though they are not synonymous. The latter is used but once in the fourth gospel; the former often. Ἀληθῆς and ἀληθινός both mean *true*, and we are obliged to be satisfied with that adjective for them as applied to God in the fourth gospel and Apocalypse, though they have a different sense in the two works, as Lücke has shown. The English *parable* must also stand for παραβολή and παροιμία; the latter occurring only in the fourth gospel, in this sense, and different from the former. Thus distinctions are concealed from the English reader.

Whatever circumspection may be used by a translator; whatever knowledge of the Greek Testament he may have; though his acquaintance with its language and critical expositors be extensive and his judgment mature, he meets with difficulties which he cannot resolve with certainty. Obscure passages exercise his ingenuity. Ambiguous constructions perplex his mind. Though he examine cautiously and carefully he will not feel confident that he has arrived at the right translation. And this confidence will be lessened by seeing the discordant opinions of those who have gone before him; different renderings of the same words by the ablest critics and lexicographers. The present writer, like his predecessors, has often hesitated and lingered over passages, perceiving their difficulty and unable to attain certainty respecting them. He has weighed the respective values of the views entertained about them by the most critical expositors, without satisfaction, or help towards a safe conclusion. In such instances he could do no more than use his best judgment, leaving others to decide how far he has succeeded. One thing he can say with truth that he did not allow any theological bias to influence his translations. Such as they are, dogmatic prepossessions did

not shape them. The sacred writers have been allowed as far as possible to state in English their own ideas, not any that may be peculiar to the translator. Avoidance of dogmatic partiality has been a paramount duty with the author. When he sees that in some Greek Testaments of considerable pretensions, the very citation of critical authorities is tinged with unfairness in the interest of a creed, he is all the more on his guard against such influences, dishonouring as they are to the God of truth.

We shall now direct the reader's attention to a few passages where peculiar embarrassment was felt, and conclusions were arrived at very slowly.

John viii. 44, ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, "When he speaketh a lie, he speaketh of his own: *for he is a liar, and the father of it.*" Here αὐτοῦ is understood to refer to ψεῦδος, the *lie*, and this perhaps is the most usual construction, which, having been adopted by Origen, Euthymius, and Theophylact, is followed by Lücke and De Wette. Another explanation refers αὐτοῦ to the *liar* ψεύστης, so that the translation is, "his (the liar's) father." This is followed by Meyer, and by Späth in the *Protestanten-Bibel neuen Testaments*. Scholten's explanation is not clear or satisfactory. The two leading expositions are harsh and unnatural. They may perhaps be justified on philological grounds; but neither is the obvious and natural translation. It seems to us that any scholar looking at the Greek for the first time, and not thinking how it affects theological beliefs, would render it as we have done, "and so is his father." Such is the natural sense of the original words; and Lachmann assents without hesitation. What then? Should we resort to conjecture and change ὅταν into ὅς ᾧν, as has been suggested? The text of the New Testament hardly needs or admits of conjecture. Such remedy is unnecessary. The words intimate that the father of the devil was a liar as well as himself. But Meyer objects that this is an old heretical explanation; and that a father of the devil is foreign to the New Testament. Both statements have little weight. A

heretical explanation may sometimes be right; and there are in the fourth gospel both ideas and phrases which do not occur in other parts of the New Testament. This late gospel has its own peculiarities. Several of the Fathers intimate that Gnostic sects held the *demiurge* to be the devil's father. Nor was such belief peculiar to Gnostics; some orthodox Christians appear to have had it also. Jerome's language implies that the opinion about the devil's father existing in the words was widely spread. Cyril of Alexandria understood *καὶ ὁ πατήρ αὐτοῦ* as we have translated; though his interpretation is peculiar. According to Epiphanius, the Archontici supposed the demiurge to be the devil's father, which Augustine calls a detestable error of the Manicheans. Hilgenfeld persistently follows the interpretation we have adopted; and Bishop Middleton advocates it also.

The important passage in the Epistle to the Philippians ii. 6-8, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," we have endeavoured to translate according to the Greek words employed in it, apart from theological questions. The immediate object of *ἡγήσατο* is *τὸ εἶναι ἴσα Θεῷ*; "he did not think the being equal with God," a *ἀρπαγὸς*, a *thing to be eagerly grasped at*. Equality with God was not an object of ambitious self-exaltation. It is generally admitted that the received version is erroneous; and the rectifications of it are various. Our present purpose precludes a full discussion of the meaning. Those who wish to see how the whole has been interpreted may consult the commentaries of De Wette and Meyer, where different results are arrived at; or the "Entwicklung des Paulinischen Lehrbegriffes" of Usteri, where the passage is also discussed. In England the words will continue to be explained in accordance with the views of Christ's person previously entertained by the

persons commenting on it. They will be considered in a controversial aspect avowed or assumed, instead of a purely scientific view. The main points are, whether ἐν μορφῇ Θεοῦ refers to Christ's precarnate or incarnate state; and whether μορφή is equivalent to φύσις or οὐσία, or at least implies φύσις. We do not think that μορφή (form) is here used in the sense of *specific character*, in whatever way Plato and Aristotle may have explained the word. That it is the same with φύσις or οὐσία, as Schleusner explains it, cannot be rightly maintained. The expression is nearly equivalent to εἰκών, *image*, in Colossians i. 15 referring to the fulness of divine power and perfection belonging to Christ, which was neither displayed to the utmost nor ambitiously paraded. He did not therefore catch at equality with God, but humbled Himself. The whole passage probably refers to the historical Christ. If the meaning be assigned, "though he pre-existed in the form of God, yet he looked upon equality with God as a prize which must not slip from his hand, but he emptied himself," etc., etc., something is put into the words which the sacred writer did not think of. The ἀρπαγμός is not "a prize he is supposed to have," but a thing he is supposed to grasp at and therefore has not. Wilke says correctly, "non rem sibi cupide arripiendam duxit." We object to the meaning "prize" given to the word in question; and still more to the rendering "he did not treat his equality with God as a prize to be greedily clutched and ostentatiously displayed." The sacred writer had not the conception of the nature of Christ which this paraphrase introduces into his epistle. Modern belief educes its own ideas out of a passage cast in a different mould. The English translation, "thought it not robbery to be equal with God," seems to have been taken from Luther's, "hielt er's nicht für einen Raub, Gott gleich sein;" which again follows the Vulgate, "non rapinam arbitratus est esse se aequalem Deo."

Another passage which caused the writer considerable perplexity is Luke xviii. 14, where Von Tischendorf reads ἦ γὰρ ἐκεῖνος. Had he put the mark of interrogation at the

end, we should have rendered the words with Winer, "or was it then the other?"; but the editor meant it to be taken "rather indeed than the other." The reading of the place is not certain, Lachmann has $\pi\alpha\rho' \epsilon\kappa\epsilon\iota\nu\omicron\nu$, "beyond the other," which removes the difficulty. But though this has the support of κ , B, L, it looks like a correction to facilitate the sense. It is much easier to explain the origin of $\pi\alpha\rho'$ than $\lambda\acute{\alpha}\rho$. Meyer indeed resolves the latter into a transcriber's mistake but this is improbable, because it is in a number of different MSS. On the whole, the difficult reading is preferable to the easy one, in this instance as in others. The $\hat{\eta} \epsilon\kappa\epsilon\iota\nu\omicron\varsigma$ which De Wette prefers, is too feebly supported by testimony. The expression is unusual in Greek. We have not been able to find an example of it elsewhere, though the new Paris edition of Stephens's Thesaurus has been examined under $\hat{\eta}$. Perhaps it would have been better to make it interrogative, "was it then the other," *i.e.*, who was justified; but even that is uncommon, though agreeable to Hermann's theory.

In 1 Timothy iii. 16, where the English version has "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," there is a little difficulty in connecting the true reading $\delta\varsigma$ with the preceding context, and this was formerly urged against the pronoun. The "new" reading, it was said, "is neither good sense nor good Greek." In order to justify it, it was proposed to put a parenthesis, so that *who* ($\delta\varsigma$) might be referred to "the living God;" "The church of the living God (the pillar and ground of the truth and incontrovertibly great is the mystery of godliness) *who* was manifested," etc. Others translated $\delta\varsigma$ *he who*, *i.e.*, he who was manifested in the flesh, was justified in the Spirit, etc. This translation might be defended, if *he who* be considered a kind of exclamation, "he who was manifested in the flesh, was justified in the Spirit, was seen of angels," etc., etc.; notwithstanding the assertion of the Nolans, the Bloomfields, and the

Joneses. But it does not appear to be the correct version of the pronoun in the place before us. The awkwardness of the connection arises from the fact that the passage is taken from a hymn of the apostolic Church, as appears from its structure and parallel members. Being a liturgical insertion, it is loosely appended to the preceding context. We have therefore supplied *in him* to connect it with what goes before; "the mystery of godliness *in him* who was manifested in the flesh," etc., etc.

The text of Tischendorf, which is identical with Lachmann's in 2 Timothy iv. 1, is attended with much difficulty. Though the verb *διαμαρτύρομαι* occurs in both epistles to Timothy as well as in other parts of the New Testament, its usage does not exactly determine the sense of the present place. In 1 Timothy v. 21 it is followed by *ἵνα* with the subjunctive of a verb; and in 2 Timothy ii. 14 by *μὴ* before an infinitive. The lexicons give no aid. Wilke attributes to it the sense *beseech* both here and in the other parts of the pastoral epistles where it occurs, proceeding on the supposition that it governs no case, as in the received text where *κατὰ τὴν ἐπιφάνειαν αὐτοῦ*. κ. τ. λ. appears instead of *καὶ τὴν ἱπικῶν*. We have found no satisfaction in the explanations of De Wette and Huther. The most natural construction is to take *τὴν ἐπιφάνειαν* and *τὴν βασιλείαν* as accusatives governed by the verb *διαμαρτύρομαι*, especially as the same verb has the accusative after it in the Acts: "I testify both his appearing and his kingdom." But the accusative are far separated from the verb; the *καὶ* before the first is awkward; and the testifying of or to a future event is far-fetched. The whole phraseology does not look like Paul's, nor do we suppose it is.

The present version originated in one of the conversations which the writer had with Von Tischendorf in the summer of 1872. That scholar had just completed the publication of the eighth critical edition, contemplating no future one because his best efforts and mature judgment had been expended on the finished volumes. Having prepared a text

for scholars, he naturally wished it to be read by all English-speaking people, and asked the translator to make it accessible to that large class who do not know Greek. Feeling the arduousness of the task, the latter hesitated, but finally consented to gratify a friend whom he loved; and some arrangements were made at the time for its immediate performance. But difficulties arose. Von Tischendorf was struck down and compelled to cease from mental occupation. Affliction came upon the present writer also, who was visited with irreparable loss. The translation was interrupted by this bereavement and by a subsequent sojourn in Italy. But it was never abandoned. Though prosecuted slowly, the author felt himself bound by a principle of honour to perform his promise. It has been a solace in affliction, a relief from the fruitless indulgence of regrets, an engrossing employment amid lonely longings for the society of the just made perfect. Our friend, alas, is not here to see the completed work. Had he lived, he would have written an Introduction to accompany the present one. But his ideas generally coincided with those of the translator; and he would have expressed little that has not been said here. His preface would have related to the text he finally edited, whose antiquity he put on a par almost with originality; for his opinion was that the text of the second century is presented in substantial integrity.

Let it be remembered that a translation of the New Testament is capable of successive revision. It does not come from the maker of it at once as perfect perhaps as he can produce it. It is always touched and retouched by the fastidious scholar. Like a dictionary, it admits of amendments conformed to the increasing knowledge or taste of the writer. In the brief period of human life a man can only carry out his ideal partially. It is some satisfaction to the writer that he has tried to fulfil the purpose of his departed friend; and he indulges the hope that Von Tischendorf may be pleased even now with the thought that the Greek text over which he spent many toilsome years circulates in the English tongue, bearing the

sacred words current in the church of the third century into the dwellings of the humble, putting the plain reader on the same platform with the scholar, and inspiring him with confidence in records whence he draws the sustenance of the soul. May many be strengthened by the words and spirit of Jesus, in their aspirations after the blessed life !

In this second edition the work has been carefully revised, and, it is hoped, materially improved.

May, 1876.

EXPLANATION OF CERTAIN THINGS IN THE TEXT OF THIS VERSION.

Words included in brackets show that their authenticity is doubtful.

Quotations from the Old Testament are printed in italics.

The term *δηνάριον*, which the received version renders *penny*, is here translated *denarius* because no proper equivalent exists in English. Its worth was about seven pence halfpenny. The value of money, however, is so different at different times that it is impossible to give an exact idea of a coin current in one age by another belonging to an age in which things bear other proportions. A Roman penny might have been equal in value to forty pence now.

The *ἀργύριον*, or *piece of silver*, *silverling*, was the Jewish shekel, equal in value to two shillings and sixpence.

δίδραχμον has been rendered half-shekel, to which Jewish coin it was equivalent in the times of the New Testament. It was equal to one shilling and three pence.

ἀσάριον is translated *penny*, being the tenth part of a denarius, and therefore approaching a penny in value.

λεπτόν, or *mite*, was the smallest Jewish coin, equal to three-eighths of a farthing.

στατήρ, or *stater*, was equal to four drachmae, about two shillings and sixpence.

ACCORDING TO MATTHEW.

Book of the generation of Jesus Christ, son of David, CH. I.
son of Abraham. Abraham begat Isaac, and Isaac begat 2
Jacob, and Jacob begat Judah and his brethren, and 3
Judah begat Pharez and Zarah by Tamar, and Pharez
begat Hezron, and Hezron begat Ram, and Ram begat 4
Aminadab, and Aminadab begat Nahshon, and Nahshon
begat Salmon, and Salmon begat Boaz by Rahab, and 5
Boaz begat Obed (by Ruth), and Obed begat Jesse, and 6
Jesse begat David the king, and David begat Solomon by
the wife of Uriah, and Solomon begat Rehoboam, and 7
Rehoboam begat Abijah, and Abijah begat Asa, and Asa 8
begat Jehoshaphat, and Jehoshaphat begat Joram, and
Joram begat Uzziah, and Uzziah begat Jotham, and 9
Jotham begat Ahaz, and Ahaz begat Hezekiah, and Heze- 10
kiah begat Manasseh, and Manasseh begat Amon, and
Amon begat Josiah, and Josiah begat Jeconiah and his 11
brethren, at the time of the carrying away to Babylon.
And after the carrying away to Babylon, Jeconiah begat 12
Salathiel, and Salathiel begat Zerubbabel, and Zerubbabel 13
begat Abiud, and Abiud begat Eliakim, and Eliakim begat
Azor, and Azor begat Zadok, and Zadok begat Achim, and 14
Achim begat Eliud, and Eliud begat Eleazar, and Eleazar 15
begat Matthan, and Matthan begat Jacob, and Jacob begat 16
Joseph, the husband of Mary, of whom was born Jesus)
who is called Christ. So all the generations from Abraham 17
to David are fourteen generations, and from David to the
carrying away into Babylon fourteen generations, and
from the carrying away into Babylon to the Christ four-
teen generations.

19 Now the birth of Jesus Christ was on this wise.
When his mother Mary was betrothed to Joseph, before
they came together she was found with child by the Holy
20 Spirit. Now Joseph her husband, being righteous and
not willing to make an example of her, wished to put her
21 away privately. But while he thought on these things,
behold an angel of the Lord appeared to him in a dream,
saying, Joseph son of David, fear not to take to thee Mary
thy wife: for that which is conceived in her is of the Holy
22 Spirit. And she will bring forth a son, and thou shalt call
his name Jesus; for he shall save his people from their
23 sins. Now all this is come to pass that it might be
fulfilled which was spoken by the Lord through the prophet,
24 saying, *Behold the Virgin shall be with child and shall bring
forth a son, and they shall call his name Emmanuel*, which
is being interpreted, *God with us*. And Joseph arose from
sleep, and did as the angel of the Lord commanded him,
25 and took unto him his wife. And he knew her not till she
brought forth a son; and he called his name Jesus.

CH. II. Now when Jesus was born in Bethlehem of Judaea,
in the days of Herod the king, behold magi from the east
2 came to Jerusalem, saying, Where is he that was born
king of the Jews; for we saw his star in the east, and
3 came to worship him? When king Herod heard, he was
4 troubled, and all Jerusalem with him. And having gathered
together all the chief priests and scribes of the people, he
5 inquired of them where the Christ should be born. And
they said to him, In Bethlehem of Judaea, for thus it is
6 written through the prophet, *And thou Bethlehem, land
of Judah, art by no means least among the governors of
Judah, for out of thee shall come forth a leader, who shall
7 shepherd my people Israel*. Then Herod, when he had
privately called the magi, inquired accurately of them the
8 time of the star's appearance. And he sent them to
Bethlehem, and said, Go and search diligently for the
child; and when ye have found him tell me, that I too
9 may go and worship him. When they heard the king
they departed; and lo, the star which they saw in the east

went before them till it came and stood over where the child was. When they saw the star they rejoiced with 10 exceeding great joy. And having come into the house, 11 they saw the child with Mary his mother, and fell down and worshipped him; and having opened their treasures, they offered him gifts, gold and frankincense and myrrh. And being divinely instructed in a dream not to return to 12 Herod, they withdrew to their country by another way.

But when they withdrew, behold an angel of the 13 Lord appears in a dream to Joseph, saying, Arise and take the child and his mother, and flee into Egypt, and remain there till I tell thee; for Herod is about to seek the child to destroy him. And he arose and took the child and 14 his mother by night, and withdrew into Egypt, and was 15 there till the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, *Out of Egypt I called my son.*

Then when Herod saw he was mocked by the magi, he 16 was exceedingly angry, and sent forth and slew all the male children in Bethlehem and in all its borders, from two years old and under, according to the time which he had accurately learnt from the magi. Then was fulfilled what 17 was spoken through Jeremiah the prophet, saying, *A voice 18 was heard in Ramah, weeping and great mourning, Rachael weeping for her children, and would not be comforted because they are not.*

But when Herod died, behold an angel of the Lord 19 appears in a dream to Joseph in Egypt, saying, Arise 20 and take the child and his mother, and go into the land of Israel; for they are dead that sought the child's life. And 21 he arose and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus 22 reigned over Judaea in place of his father Herod, he was afraid to go away thither; and being divinely instructed in a dream, he withdrew into the parts of Galilee. And he 23 came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, *He shall be called a Nazarene.*)

CH. III. IN those days comes John the Baptist preaching in
2 the wilderness of Judaea, saying, Repent; for the kingdom
3 of heaven is at hand. For this is he that was spoken of
through Isaiah the prophet, saying, *A voice of one crying*
in the wilderness: prepare the way of the Lord, make his paths
4 *straight*. But John himself had his raiment of camel's
hair, and a leathern girdle about his loins; and his food
5 was locusts and wild honey. Then went out to him Jeru-
salem and all Judaea, and all the region about the Jordan,
6 and were baptised by him in the river Jordan, confessing
7 their sins. But when he saw many of the Pharisees and
Sadducees coming to the baptism, he said to them, Brood of
vipers, who taught you to flee from the wrath to come?
8, 9 Bring forth therefore fruit worthy of repentance, and
presume not to say within yourselves, We have Abraham
for father; for I say to you that God is able out of these
10 stones to raise up children unto Abraham. But already
the axe is laid to the root of the trees; every tree, there-
fore, which brings not forth good fruit, is cut out and
11 cast into the fire. I baptise you in water unto repentance;
but he that comes after me is mightier than I, whose
sandals I am not worthy to bear; he will baptise you in
12 the Holy Spirit and fire. Whose fan is in his hand, and
he will thoroughly cleanse his floor, and gather his wheat
together into the barn; but the chaff he will consume with
fire unquenchable.

13. Then comes Jesus from Galilee to the Jordan unto
14 John, to be baptised by him. But he would have hindered
him, saying, I have need to be baptised by thee, and comest
15 thou to me? But Jesus answered and said to him, Suffer
it now, for so it becomes us to fulfil every duty. Then he
16 suffers him. And when Jesus was baptised he went
up straightway from the water; and lo, the heavens were
opened, and he saw the Spirit of God descending like a
17 dove, coming upon him. And lo, a voice out of the heavens,
saying, This is my beloved Son, in whom I am well
pleased.

Then Jesus was led up by the Spirit into the wilder-^{CH. IV.}ness, to be tempted by the devil. And having fasted forty 2 days and forty nights, he was afterwards hungry. And 3 the tempter came up and said to him, If thou art God's son, command that these stones become loaves. But he 4 answered and said, It is written, *Man shall not live on bread alone, but on every word that proceeds through the mouth of God.* Then the devil takes him with him into the holy 5 city, and set him on the pinnacle of the temple, and says 6 to him, If thou art God's son, cast thyself down; for it is written, *He will give his angels charge concerning thee; and on their hands they will bear thee up, lest thou dash thy foot against a stone.* Jesus said to him, again it is written, 7 *Thou shalt not tempt the Lord thy God.* Again the devil 8 takes him with him to an exceeding high mountain, and shews him all the kingdoms of the world and the glory of them; and said unto him, All these will I give thee, if thou 9 wilt fall down and worship me. Then says Jesus unto 10 him, Begone, Satan; for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Then the 11 devil leaves him, and behold, angels came up and were ministering unto him.

Now when he heard that John was delivered up, he 12 withdrew into Galilee. And leaving Nazara, he came and 13 dwelt in Capernaum which is ^{upon} the sea coast, in the borders of Zebulun and Naphtali: that it might be fulfilled 14 which was spoken through Isaiah the prophet, saying, *The land of Zebulun and the land of Naphtali, by the way 15 of the sea beyond the Jordan, Galilee of the Gentiles; the 16 people that sat in darkness saw a great light; and to them that sat in the region and shadow of death a light sprang up.* From that time Jesus began to preach and to say, Repent; 17 for the kingdom of heaven is at hand.

And as he walked by the sea of Galilee, he saw two 18 brethren, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishers. And 19 he says unto them, Come after me, and I will make you fishers of men. And immediately they left their nets and 20

21 followed him. And proceeding thence he saw two other brethren, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets;
 22 and he called them. And they left the ship immediately, and their father, and followed him.

23 And he went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity among the
 24 people. And his fame went forth into all Syria; and they brought to him all who were sick, seized with different diseases and pains, and demoniacs, and those lunatic, and
 25 those paralytic; and he healed them. And great multitudes followed him, from Galilee and Decapolis and Jerusalem and Judaea, and from beyond the Jordan.

CH. V. AND when he saw the multitudes, he went up to the mountain; and after he sat down his disciples came to him. And he opened his mouth and taught them, saying,
 2 Blessed the poor in spirit; for theirs is the kingdom of
 3 heaven. Blessed the meek; for they will inherit the earth.
 5 Blessed they that mourn; for they will be comforted.
 6 Blessed they that hunger, and thirst after righteousness;
 7 for they will be satisfied. Blessed the merciful; for they
 8 will find mercy. Blessed the pure in heart; for they will
 9 see God. Blessed the peacemakers; for they will be called
 10 sons of God. Blessed they who have been persecuted for
 righteousness' sake; for theirs is the kingdom of heaven.
 11 Blessed are ye when they shall reproach you and persecute
 and say all manner of evil against you falsely, for my sake.
 12 Rejoice and exult, for your reward is great in heaven; for
 so did they persecute the prophets that were before you.
 13 Ye are the salt of the earth; but if the salt have become
 insipid, wherewith shall it be salted? It is good for
 nothing further than to be cast out and trodden down by
 14 men. Ye are the light of the world. A city set on a
 15 mountain cannot be hid. Neither do men light a lamp
 and put it under the bushel, but on the lamp-stand, and it
 16 shines upon all that are in the house. Even so let your
 light shine before men, that they may see your good works

and glorify your ⁷father who ^{is} in heaven.* Think not that 17
I came to destroy the law or the prophets; I came not to
destroy, but to fulfil. For verily I say unto you, till the 18
heaven and the earth pass, one jot or one tittle shall not
pass from the law, till all take place. Whosoever there- 19
fore shall break one of these commandments, even the
least, and shall teach men so, shall be called least in the
kingdom of heaven; but whosoever shall do and teach
them, he shall be called great in the kingdom of heaven.
For I say unto you, that unless your righteousness shall 20
exceed that of the scribes and Pharisees, ye will not enter
into the kingdom of heaven, Ye heard that it was said to the 21
men of old, *Thou shalt not kill; and whosoever shall kill, will*
be liable to the judgment. But I say unto you, that every 22
one who is angry with his brother, will be liable to the
judgment; and whosoever shall say to his brother, ~~Simple-~~
~~ton,~~ will be liable to the council; and whosoever shall say,
Fool, will be liable to hell fire. Therefore if thou bring 23
thy gift to the altar, and there remember that thy brother
has somewhat against thee, leave there thy gift before 24
the altar, and go, first be reconciled to thy brother, and
then come and offer thy gift. Be well disposed toward 25
thine adversary quickly, whilst thou art with him in the
way; lest the adversary deliver thee up to the judge, and
the judge to the officer, and thou be cast into prison.
Verily I say unto thee, thou shalt not come out thence 26
till thou hast paid the last farthing. Ye heard that it 27
was said, *Thou shalt not commit adultery.* But I say unto 28
you, that whosoever looks at a woman to lust after her, has
committed adultery with her already in his heart. And if 29
thy right eye causes thee to offend, pluck it out and cast
it from thee; for it is profitable to thee that one of thy
members perish, and not that thy whole body be cast into
hell. And if thy right hand causes thee to offend, cut it 30
off and cast it from thee; for it is profitable to thee that
one of thy members perish, and not that thy whole body
go away into hell. And it was said, *Whosoever shall put* 31
away his wife, let him give her a bill of divorce. But I say 32

unto you, that whosoever shall put away his wife except for fornication, causes her to be the occasion of adultery; and whosoever shall marry her when put away, commits adultery. Again, ye heard that it was said to the men of old, *Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths*. But I say unto thee, swear not at all; neither by the heaven, for it is God's throne; neither by the earth, for it is his footstool; ~~neither in relation to~~ Jerusalem, for it is a city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be, yea, yea; nay, nay; and what exceeds these is from the evil one. Ye heard that it was said, *An eye for an eye, and a tooth for a tooth*. But I say unto you, that ye resist not the evil man; but whosoever smites thee on the right cheek turn to him the other also. And to him who desires to contend with thee and take thy coat, leave him the cloak also; and whosoever shall press thee one mile, go with him two. To him that asks thee, give; and from him that desires to borrow of thee, turn not away. Ye heard that it was said, *Thou shalt love thy neighbour and hate thine enemy*. But I say unto you, love your enemies and pray for them who persecute you; that ye may become sons of your Father who is in heaven; for he makes his sun to rise on evil and good, and sends rain on righteous and unrighteous. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye that exceeds? Do not even the Gentiles the same? Be ye therefore perfect, as your heavenly Father is perfect.

CH. VI. But take heed that ye do not your righteousness before men to be seen by them; otherwise ye have no reward with your father who is in heaven. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men; verily I say unto you, they have their full reward. But when thou doest alms, let not thy left hand

know what thy right hand does, that thine alms may 4
be in secret; and thy Father who sees in secret will
reward thee. And when ye pray, ye shall not be as the 5
hypocrites; for they love to pray standing in the syna-
gogues and in the corners of the streets, that they may
appear unto men. Verily I say unto you, they have
their full reward. But do thou when thou prayest enter 6
into thy chamber, and when thou hast shut thy door
pray to thy Father who is in secret; and thy Father
who sees in secret will reward thee. And as ye pray, 7
babble not like the Gentiles; for they think they shall be
heard for their much speaking. Be not then like unto 8
them: for your Father knows what things ye have need
of before ye ask him. After this manner therefore pray 9
ye. Our Father who art in heaven, hallowed be thy
name. Thy kingdom come. Thy will be done, as in 10
heaven, also on earth. Give us this day our daily 11
bread. And forgive us our debts, as we also have 12
forgiven our debtors. And lead us not into temptation, 13
but deliver us from the evil one. For if ye forgive 14
men their trespasses, your heavenly Father will also
forgive you. But if ye forgive not men, neither will your 15
Father forgive your trespasses. And when ye fast, be not 16
as the hypocrites of a sad countenance: for they disfigure
their faces that they may appear unto men to fast; verily
I say unto you, they have their full reward. But do thou, 17
when thou fastest, anoint thine head and wash thy face;
that thou mayest not appear unto men to fast but to thy 18
Father who is in secret; and thy Father who sees in
secret will reward thee. Treasure not up for yourselves 19
treasures on the earth, where moth and rust consume,
and where thieves break through and steal. But treasure 20
up for yourselves treasures in heaven, where neither moth
nor rust consumes, and where thieves do not break
through nor steal. For where thy treasure is, there will 21
thine heart be also. The lamp of the body is the eye: if 22
thine eye be sound, thy whole body will be full of light.
But if thine eye be evil, thy whole body will be full of 23

- darkness. If therefore the light that is in thee be darkness, how great the darkness ! No man can serve two masters ; for either he will hate the one and love the other, or he will hold to one and despise the other ; ye cannot serve God and mammon. Therefore I say unto you, be not anxious for your life what ye shall eat ; nor yet for your body what ye shall put on. Is not the life more than the food, and the body than the raiment ? Look at the birds of the air, that they sow not, neither reap nor gather into barns, and your heavenly Father feeds them ; are ye not much better than they ? And which of you by anxious thought can add to his lifetime one cubit ? And about raiment why are ye anxious ? Consider the lilies of the field how they grow ; they labour not, neither do they spin : but I say unto you, that even Solomon in all his glory was not arrayed like one of these. And if God so clothe the grass of the field which is to-day, and to-morrow is cast into an oven, will he not much more clothe you, O ye of little faith ? Be not therefore anxious, saying, what shall we eat or what shall we drink or what shall we put on ? For after all these do the Gentiles seek ; for your heavenly Father knows that ye have need of all these. But seek first his kingdom and righteousness, and all these shall be added unto you. Be not therefore anxious for the morrow ; for the morrow will be anxious for itself. Sufficient to the day is the evil thereof.
- CH. VII. JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me cast the mote out of thine eye ; and behold, the beam is in thine own eye ? Hypocrite, first cast the beam out of thine own eye, and then thou wilt see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them with their feet and turn and rend you. Ask and it

will be given you ; seek and ye will find ; knock and it will be opened unto you. For every one that asks receives ; 8 and he that seeks finds ; and to him that knocks it will be opened. Or what man is there of you, who if his son 9 shall ask bread, will give him a stone ? Or if he shall 10 also ask a fish, will he give him a serpent ? If ye then, 11 being evil, know to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ? All things, therefore, 12 whatsoever ye would that men should do to you, do ye also so to them ; for this is the law and the prophets. Enter 13 in through the narrow gate ; for wide [the gate] and broad the way that leads into destruction, and many are they that enter through it. For narrow [the gate] and straitened the 14 way that leads into life, and few are they that find it. Beware of the false prophets, who come to you in sheep's 15 clothing, but are inwardly ravening wolves. By their fruits 16 ye shall know them fully. Do men gather grapes off thorns, or figs off thistles ? So every good tree brings forth good 17 fruit ; but the corrupt tree brings forth evil fruit. A good 18 tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit. Every tree that brings not 19 forth good fruit is cut out, and cast into the fire. So then 20 by their fruits ye will know them fully. Not every one 21 that says to me, Lord, Lord, will enter into the kingdom of heaven ; but he that does the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, 22 did we not prophesy in thy name ; and in thy name cast out demons ; and in thy name did many mighty works ? And then shall I profess unto them, I never knew you : 23 depart from me, ye that work iniquity. Every one, there- 24 fore, that hears these sayings of mine and does them, shall be likened unto a wise man who built his house upon the rock. And the rain descended, and the rivers came, and 25 the winds blew, and fell upon that house ; and it fell not, for it had been founded upon the rock. And every one 26 that hears these sayings of mine and does them not, shall be likened unto a foolish man who built his house

27 upon the sand. And the rain descended, and the rivers came, and the winds blew, and beat upon that house, and it fell ; and the fall of it was great.

✓ 28 And it came to pass when Jesus finished these sayings, 29 the multitudes were astonished at his teaching ; for he was teaching them as having authority, and not as their scribes.

CH. VIII. AND when he came down from the mountain great 2 multitudes followed him. And behold, a leper approached and worshipped him, saying, Lord, if thou wilt, thou canst 3 cleanse me. And he put forth his hand and touched him, saying, I will, be cleansed. And immediately his 4 leprosy was cleansed. And Jesus says unto him, See thou tell no one, but go, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he entered into Capernaum, a centurion came to 6 him, beseeching him and saying, Lord, my servant is laid 7 up at home paralytic, grievously tormented. He says unto 8 him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst enter under my roof ; but only say in a word, and my servant will 9 be healed. For I also am a man under authority, having soldiers under myself ; and I say to this one, Go, and he goes ; and to another, Come, and he comes ; and to my 10 servant, Do this, and he does it. When Jesus heard he marvelled and said to those following, Verily, I say unto 11 you, not even in Israel did I find so great faith. But I say unto you, that many will come from east and west, and will sit down at table with Abraham and Isaac and 12 Jacob, in the kingdom of heaven. But the sons of the kingdom will go forth into the outer darkness ; there will 13 be the weeping, and the gnashing of teeth. And Jesus said unto the centurion, Go thy way ; as thou didst believe be it unto thee ; and the servant was healed in that hour.

14 And when Jesus came into Peter's house, he saw his 15 wife's mother laid up and sick of fever. And he touched her hand, and the fever left her ; and she was raised, and 16 was ministering to him. When evening was come they brought unto him many demoniacs ; and he cast out the

spirits with a word, and healed all that were sick; that 17
it might be fulfilled which was spoken through Isaiah the
prophet, saying, *Himself took our infirmities and bare our* 18
diseases.

Now when Jesus saw great multitudes about him, he 18
commanded to depart to the opposite shore. And a scribe 19
came and said unto him, Teacher, I will follow thee
whithersoever thou mayest go. And Jesus says unto him, 20
The foxes have holes, and the birds of the air haunts; but
the Son of man has not where he may lay his head. And 21
another of the disciples said unto him, Lord, permit me
first to go away and bury my father. But he says to him, 22
Follow me, and leave the dead to bury their own dead.

And when he entered into the ship, his disciples 23
followed him. And behold, there arose a great tempest in 24
the sea, so that the ship was being covered with the waves;
but he was asleep. And they came to him and raised him, 25
saying, Lord, save, we are perishing. And he says unto 26
them, Why are ye fearful, O ye of little faith? Then he
arose and rebuked the winds and the sea, and a great calm
took place. But the men marvelled, saying, What manner 27
of man is this, that even the winds and the sea obey him!

And when he came to the opposite shore, into the 28
country of the Gadarenes, there met him two demoniacs,
coming out of the tombs, exceeding fierce, so that none
could pass by that way. And behold, they cried, saying, 29
What have we to do with thee, Son of God; didst thou
come hither to torment us before the time? And there 30
was afar off from them an herd of many swine feeding;
so the demons besought him, saying, If thou castest us 31
out, send us away into the herd of swine. And he said unto 32
them, Begone. And they came out and went away into
the swine; and behold the whole herd rushed down the
steep into the sea, and died in the waters. But the keepers 33
fled, and went away into the city and told everything, and
what had befallen the demoniacs. And behold, the whole 34
city came out to meet Jesus; and when they saw him, they
besought him to depart from their borders.

CH. IX. AND he entered into a ship, and passed over, and came
2 into his own city. And behold, they brought to him a
paralytic man, laid on a bed. And Jesus seeing their
faith, said to the paralytic one, Be of good cheer, child;
3 thy sins are forgiven. And behold, certain of the scribes
4 said within themselves, This man blasphemeth. And Jesus
seeing their thoughts said, Wherefore think ye evil in your
5 hearts? For which is easier, to say, Thy sins are forgiven;
6 or to say, Arise and walk? But that ye may know that the
Son of man has authority on the earth to forgive sins, then
he says to the paralytic, Arise, take thy bed, and go
7 unto thine house. And he arose, and went away to his
8 house. And when the multitudes saw, they were afraid,
and glorified the God who gave such authority unto men.

9 And Jesus passing thence saw a man sitting at the
receipt of custom, called Matthew; and he says to him,
10 Follow me. And he arose and followed him. And it came
to pass as he sat at meat in the house, behold, many
publicans and sinners came and sat down with Jesus and
11 his disciples. And when the Pharisees saw it, they said
unto his disciples, Why eats your teacher with the
12 publicans and sinners. But he heard and said, They
that are whole have no need of a physician, but they that
13 are sick. But go and learn what is the meaning of, *I*
desire mercy and not sacrifice. For I came not to call
righteous men, but sinners.

14 Then came to him the disciples of John, saying, Why
do we and the Pharisees fast, but thy disciples fast not?
15 And Jesus said unto them, Can the sons of the bride-
chamber mourn, as long as the bridegroom is with them?
But days will come when the bridegroom shall be taken
16 from them, and then shall they fast. And no one puts
a piece of undressed cloth upon an old garment; for that
which fills it up takes from the garment, and a worse rent
17 is made. Neither do they put new wine into old skins;
otherwise the skins burst and the wine runs out, and
the skins perish. But they put new wine into new skins,
and both are preserved together.

As he spake these things unto them, behold, a ruler 18 entered and worshipped him, saying, My daughter died just now; but come and lay thy hand upon her and she shall live. And Jesus arose and was following him, and so were 19 his disciples. And behold, a woman having an issue of 20 blood twelve years, came up behind and touched the fringe of his garment. For she was saying within herself, If I 21 may but have touched his garment, I shall be saved. But 22 when he turned and saw her, he said, Be of good cheer, daughter; thy faith has saved thee. And the woman was saved from that hour. And when Jesus came into the 23 ruler's house and saw the minstrels and the multitude making a noise, he said, Withdraw, for the maid did not 24 die, but is sleeping. And they laughed him to scorn. But when the multitude was put forth, he went in and 25 took hold of her hand, and the maid was raised. And 26 this report went out into all that land.

And as Jesus passed thence there followed him two 27 blind men, crying and saying, Have mercy upon us, Son of David. And when he came into the house, the blind 28 men approached him, and Jesus says unto them, Believe ye that I am able to do this? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith 29 be it done unto you. And their eyes were opened. And 30 Jesus sternly charged them, saying, See that no one know. But they went out and spread his fame in all that land. } 31

And as they were going out, behold, they brought to 32 him a dumb man, a demoniac. And when the demon was 33 cast out the dumb spake. And the multitudes marvelled, saying, It never appeared so in Israel. But the Pharisees 34 said, He casts out the demons by the prince of the demons.

And Jesus went about all the cities and the villages, 35 teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. But when he saw the multitudes he was moved 36 with compassion about them, because they were harassed and prostrate, like sheep having no shepherd. Then says 37

he unto his disciples, The harvest is plenteous but the
38 labourers are few. Pray therefore the Lord of the harvest,
that he will send forth labourers into his harvest.

CH. X. AND when he called unto him his twelve disciples, he
gave them authority over unclean spirits so as to cast
them out, and to heal every disease and every infirmity.

2 Now the names of the twelve apostles are these ; first,
Simon who is called Peter, and Andrew his brother ; and
3 James the son of Zebedee, and John his brother ; Philip,
and Bartholomew ; Thomas, and Matthew the publican ;
4 James the son of Alphaeus, and Lebbaeus ; Simon the
Cananean, and Judas Iscariot, who also delivered him up.

5 These, the twelve, Jesus sent forth, and charged them,
saying, Go not into a way of Gentiles, and into a city of
6 Samaritans enter not : but go rather to the lost sheep of the
7 house of Israel.) And as ye go, preach, saying, The kingdom
8 of heaven is at hand. Heal sick, raise up dead, cleanse
lepers, cast out demons : freely ye received, freely give.
9 Provide neither gold, nor silver, nor brass in your girdles ;
10 nor scrip for a journey ; neither two coats, nor sandals,
11 nor staff : for the labourer is worthy of his food. And
into whatsoever city or village ye may have entered, inquire
12 who in it is worthy ; and there abide till ye go out. And
13 as ye enter into the house salute it. And if the house be
worthy, let your peace come upon it : but if it be not worthy,
14 let your peace return to you. And whosoever shall not
receive you, nor hear your words, as ye depart out of the
house or that city, shake off the dust from your feet.
15 Verily I say unto you, it will be more tolerable for the land
of Sodom and Gomorrha in the day of judgment, than for
16 that city. Behold, I send you forth as sheep in the midst
of wolves : be ye therefore wise as the serpents, and simple
17 as the doves. But beware of men : for they will deliver
you up to councils, and will scourge you in their syna-
18 gogues ; and ye will be brought before governors and kings
for my sake, for a testimony to them and the Gentiles.
19 But when they deliver you up, be not anxious how or what
ye shall speak : for it will be given you in that hour what

ye shall speak; for it is not ye that speak, but the Spirit 20
of your Father that speaks in you. Now brother will 21
deliver up brother to death, and father child: and children
will rise up against parents, and will put them to death.
And ye will be hated by all for my name's sake: but 22
he that endured to the end, the same will be saved. But 23
when they persecute you in this city, flee into the other:
for verily I say unto you, ye will not have gone over the
cities of Israel, till the Son of man come. A disciple is 24
not above the teacher, nor a servant above his lord. (It 25
is enough for the disciple that he be as his teacher, and
the servant as his lord. If they surnamed the house-
holder Beelzebub, how much more them of his household?)
Fear them not therefore: for there is nothing covered that 26
will not be revealed; and hid that will not be known.
What I tell you in the darkness, speak in the light: and 27
what ye hear in the ear, preach upon the housetops.
And be not afraid of them who kill the body, and are not able 28
to kill the soul: but rather fear him who is able to destroy
both soul and body in hell. Are not two sparrows sold for 29
a penny? and yet not one of them shall fall upon the earth
without your Father. But the very hairs of your head have 30
been all numbered. Be not afraid therefore, ye are of more 31
value than many sparrows. Whosoever therefore shall con- 32
fess me before men, him will I also confess before my Father
who is in heaven. But whosoever shall deny me before 33
men, him will I also deny before my Father who is in
heaven. Think not that I came to send peace on the 34
earth: I came not to send peace but a sword. For I came 35
to set a man at variance against his father, and a daughter
against her mother, and a daughter in law against her
mother in law. And a man's foes will be they of his own 36
household. He that loves father or mother more than me 37
is not worthy of me: and he that loves son or daughter
more than me is not worthy of me. And he that takes 38
not his cross, and follows after me, is not worthy of me.
He that found his life will lose it: and he that lost 39
his life for my sake will find it. He that receives you 40

receivé me, and he that receives me receives him that sent
41 me. (He that receives a prophet in the name of a prophet
will receive a prophet's reward; and he that receives a
righteous man in the name of a righteous man will
42 receive a righteous man's reward.) And whosoever shall
give to drink unto one of these little ones a cup of cold
water only in the name of a disciple; verily I say unto
you, he will not lose his reward.

CH. XI. AND it came to pass, when Jesus finished commanding
his twelve disciples, he departed thence to teach and to
preach in their cities.

2 Now when John heard in the prison of the works of the
3 Christ, he sent through his disciples and said unto him, Art
4 thou the coming one, or must we look for another? And
Jesus answered and said unto them, Go and tell John the
5 things which ye hear and see: blind receive sight and 9
lame walk, lepers are cleansed and deaf hear, and dead
are raised, and poor have the gospel preached to them.
6 And blessed is he, whosoever shall not be offended at me.
7 And as these were departing, Jesus began to say unto
the multitudes concerning John, What went ye out into
the wilderness to behold? A reed shaken with wind?
8 But why went ye out? To see a man clothed in soft
raiment? behold, they that wear the soft raiment are in
9 king's houses. But why went ye out? To see a prophet?
10 yea, I say unto you, and more than a prophet. This is
he of whom it is written, *Behold, I send my messenger*
11 *before thy face, who shall prepare thy way before thee.* Verily
I say unto you, among them that are born of women there
has not arisen a greater than John the Baptist: yet he
that is least in the kingdom of heaven is greater than he.
12 And from the days of John the Baptist until now the
kingdom of heaven is taken by violence, and violent men
13 seize it. For all the prophets and the law prophesied until
14 John; and if ye are willing to receive it, he is Elijah
15, 16 who was to come. He that has ears, let him hear. But
whereunto shall I liken this generation? It is like unto
little children sitting in the markets, who call to the

others and say, We piped unto you, and ye danced not; 17 . . .
we sang a dirge, and ye lamented not. For John came 18
neither eating nor drinking, and they say, He has 'a
demon. The Son of man came eating and drinking, and 19
they say, Behold a man gluttonous and a winebibber, a
friend of publicans and sinners. And wisdom was justified
by her works.

Then began he to reprove the cities wherein most of 20
his mighty works were done, because they repented not.
Woe unto thee, Chorazin! woe unto thee, Bethsaida! for 21
if the mighty works which were done in you had been
done in Tyre and Sidon, they would have repented long
ago in sackcloth and ashes. But I say unto you, it will 22
be more tolerable for Tyre and Sidon in the day of judg-
ment than for you. And thou, Capernaum, shalt thou be 23
exalted unto heaven? Thou shalt be thrust down to hades;
for if the mighty works which were done in thee had been
done in Sodom, it would have remained until this day.
But I say unto you, that it will be more tolerable for the 24
land of Sodom in the day of judgment than for thee.

At that time Jesus answered and said, I praise thee, O 25
Father, Lord of the heaven and the earth, that thou didst
hide these things from wise and prudent ones, and didst
reveal them unto babes. Yea, Father, for such was thy 26
good pleasure. All things were delivered up unto me by
my Father: and none knows fully the Son but the Father,
neither knows any one the Father fully but the Son, and
he to whom the Son may wish to reveal him. (Come 28
unto me, all ye that labour and are heavy laden, and I will
give you rest. Take my yoke upon you, and learn of me; 29
for I am meek and lowly in heart: and ye shall find rest
unto your souls. For my yoke is good, and my burden 30
light.)

CH.

At that time Jesus went on the sabbath through the 31
cornfields; and his disciples were hungry, and began to
pluck ears, and to eat. But when the Pharisees saw 2
it, they said unto him, Behold, thy disciples do that
which is not lawful to do upon a sabbath. But he said 3

unto them, Did ye not read what David did, when he was
4 hungry, and they that were with him; how he entered into
the house of God, and they did eat the shewbread, which
was not lawful for him to eat, neither for them that were
5 with him, but for the priests alone? Or did ye not read
in the law, that on the sabbath the priests in the temple
6 profane the sabbath and are blameless. But I say unto
7 you, that what is greater than the temple is here. And if
ye had known what this means, *I desire mercy and not*
8 *sacrifice*, ye would not have condemned the blameless. For
the Son of man is Lord of the sabbath.

9 And when he proceeded thence, he came into their
10 synagogue. And, behold, there was a man having a
withered hand. And they asked him, saying, Is it lawful to
11 heal on the sabbath? that they might accuse him. But he
said unto them, What man will there be among you, who
shall have one sheep, and if it have fallen into a pit on
12 the sabbath, will not lay hold of it, and raise it? How
much then is a man better than a sheep? Wherefore it is
13 lawful to do well on the sabbath. Then says he to the
man, Stretch forth thine hand. And he stretched it forth;
14 and it was restored whole like the other. But the Pharisees
went out, and took counsel against him, that they might
destroy him.

15 (And when Jesus knew, he withdrew thence. And many
16 followed him, and he healed them all, and charged them
17 that they should not make him known; that it might
be fulfilled which was spoken through Isaiah the prophet,
18 saying, *Behold my servant whom I chose; my beloved, in*
whom my soul is well pleased: I will put my spirit upon him,
19 *and he will announce judgment to the Gentiles. He will not*
strive, nor cry; neither will any one hear his voice in the streets.
20 *A bruised reed will he not break, and smoking flax will he not*
21 *quench, till he send forth the judgment unto victory. And in*
his name will Gentiles hope.)

22 Then was brought unto him a demoniac, blind and
dumb: and he healed him, so that the dumb spake and
23 saw. And all the multitudes were amazed, and said, Is

this the son of David? But when the Pharisees heard, 24 they said, This man does not cast out the demons but by Beelzebul prince of the demons. And he knew their 25 thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself will not stand. And if Satan 26 casts out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebul cast out 27 the demons, by whom do your sons cast out? therefore they themselves shall be your judges. But if I cast out 28 the demons by God's Spirit, then the kingdom of God is already come unto you. Or how can one enter into 29 the strong man's house, and seize his goods, except he shall have first bound the strong man? and then will he thoroughly plunder his house. He that is not with me is 30 against me; and he that gathers not with me scatters. Wherefore I say unto you, every sin and blasphemy will 31 be forgiven unto men; but the blasphemy against the Spirit will not be forgiven. And whosoever shall speak 32 a word against the Son of man, it will be forgiven him: but whosoever shall speak against the Holy Spirit, it will not be forgiven him, neither in this world nor in that to come. Either make the tree good and its fruit good; or make the 33 tree corrupt and its fruit corrupt: for the tree is known by the fruit. Brood of vipers, how can ye, being evil, 34 speak good things? for out of the abundance of the heart the mouth speaks. The good man out of the good 35 treasure sends forth the good things: and the evil man out of the evil treasure sends forth evil things. But I 36 say unto you, that of every idle word which men shall speak, they will give account in the day of judgment. For by thy words thou wilt be justified, and by thy words 37 thou wilt be condemned.

Then certain of the scribes and Pharisees answered him, 38 saying, Teacher, we desire to see a sign from thee. But 39 he answered and said unto them, An evil and adulterous generation seeks after a sign; and no sign will be given to it, but the sign of Jonah the prophet. (For as 40

Jonah was three days and three nights in the whale's belly; so will the Son of man be three days and three
41 nights in the heart of the earth. Men of Nineveh will rise in the judgment with this generation, and will condemn it, because they repented at the proclamation of Jonah;
42 and, behold, more than Jonah is here. A queen of the south will be raised in the judgment with this generation and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, more
43 than Solomon is here. But when the unclean spirit is gone out of the man, it goes through dry places, seeking rest,
44 and finds it not. Then it says, I will return into my house whence I came out. And having come it finds it
45 empty and swept and garnished. Then it goes, and takes with itself seven other spirits more evil than itself, and they enter in and dwell there, and the last state of that man becomes worse than the first. So will it be also unto this evil generation.

46 While he yet spake to the multitudes, behold, his mother and brethren had stood without, seeking to speak
47 to him. [And one said unto him, Behold, thy mother and thy brethren have been standing without seeking to speak
48 to thee.] But he answered and said unto him that told
49 him, Who is my mother, and who are my brethren? And he stretched forth the hand towards his disciples and said,
50 Behold my mother and my brethren! For whosoever shall have done the will of my Father who is in heaven, the same is my brother and sister and mother.

CH. XIII. In that day Jesus went forth out of the house and
2 was sitting by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and all the multitude was standing on the shore.
3 And he spake many things unto them in parables, saying,
4 Behold, the sower went forth to sow. And as he sowed, some seeds fell by the way side, and the birds came and devoured them. And others fell upon the rocky places, where they had not much earth, and immediately sprung
6 up, because they had no depth of earth: and when the

sun rose they were scorched, and were withered because they had no root. And others fell upon the thorns; and 7 the thorns came up and choked them. But others fell upon 8 the good earth, and yielded fruit, some an hundredfold, some sixty, some thirty. He that has ears let him hear. 9

And the disciples came up and said unto him, Why 10 speakest thou unto them in parables? He answered and 11 said, Because it has been given unto you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whosoever has, to him will be given, and he 12 will have abundance: but whosoever has not, even what he has will be taken from him. Therefore speak I to them in 13 parables: because, seeing they see not, and hearing they hear not, neither do they understand. And in them is 14 fulfilled the prophecy of Isaiah, which says, *By hearing ye will hear, and will not understand, and seeing ye will see, and will not perceive: for this people's heart became* 15 *gross, and with their ears they became dull of hearing, and their eyes they closed; lest they should see with the eyes, and hear with the ears, and understand with the heart and should turn, and I should heal them.* But blessed 16 are your eyes, that they see; and your ears, that they hear. Verily I say unto you, that many prophets 17 and righteous men longed to see those things which ye behold, and did not see them; and to hear those things which ye hear, and did not hear. Hear ye there- 18 fore the parable of him that sowed. When any one hears 19 the word of the kingdom and understands not, the evil one comes and seizes that which has been sown in his heart. This is he that was sown by the way side. But he that was sown upon the rocky places, the same 20 is he that hears the word, and straightway with joy receives it: yet has he not a root in himself, but con- 21 tinues only for a while; and when affliction or persecution arises because of the word, straightway he is offended. But he that was sown into the thorns, the same 22 is he that hears the word, and the anxiety of the world, and the deceitfulness of riches, choke the word, and he

23 becomes unfruitful. But he that was sown upon the good earth, the same is he that hears the word, and understands ; who now bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

24 Another parable he put forth unto them, saying, The kingdom of heaven was likened unto a man who sowed
25 good seed in his field. But while men slept, his enemy came and oversowed tares among the wheat, and went
26 away. And when the grain budded, and brought forth
27 fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field ? whence then has it tares ?
28 And he said unto them, An enemy did this. And the servants say unto him, Wilt thou then that we go away and
29 gather them together ? But he says, Nay ; lest while ye gather the tares together, ye root out the wheat along with
30 them. Leave both to grow together until the harvest : and in the time of the harvest I will say to the reapers, Gather first the tares together, and bind them into bundles to burn
31 them : but bring the wheat together into my barn. || Another parable he put forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took
32 and sowed in his field : which indeed is less than all the seeds ; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and
33 lodge in the branches thereof. || Another parable spake he unto them : The kingdom of heaven is like unto leaven, which a woman took and hid in three pecks of meal, till the whole was leavened.

34 All these things spake Jesus in parables unto the multitudes ; and without a parable was he speaking nothing
35 unto them ; that it might be fulfilled which was spoken through the prophet Isaiah, saying, *I will open my mouth in parables ; I will utter things which have been hidden from the foundation.*

36 Then he sent the multitudes away, and went into the house. And his disciples came unto him, saying, Declare
37 unto us the parable of the tares of the field. And he

answered and said, He that sows the good seed is the Son of man, and the field is the world; the good seed, these 38 are the sons of the kingdom; but the tares are the sons of the evil one; and the enemy that sowed them is the devil; 39 but the harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered together and 40 burned with fire, so will it be in the end of the world. The 41 Son of man will send his angels, and they will gather together out of his kingdom all the stumbling-blocks, and them that do iniquity, and will cast them into the furnace 42 of fire: there will be the weeping and the gnashing of teeth. Then will the righteous shine forth as the sun in the king- 43 dom of their Father. He that has ears let him hear. The 44 kingdom of heaven is like unto treasure hid in the field; which when a man found he hid, and for his joy goes and sells all that he has and buys that field. Again, the 45 kingdom of heaven is like unto a merchant man, seeking goodly pearls; and when he found one pearl of great 46 price, he went away, sold all that he had and bought it. Again, the kingdom of heaven is like unto a net that was 47 cast into the sea and brought together of every kind: which, when it was full, they drew up on the shore, and 48 sat down, and gathered the good together into vessels, but cast the corrupt out. So will it be in the end of the world: 49 the angels will come forth and separate the evil from among the righteous, and will cast them into the furnace of fire: 50 there will be the weeping, and the gnashing of teeth. Have 51 ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe instructed in 52 the kingdom of heaven is like unto an householder, who brings forth out of his treasure new and old.

And it came to pass when Jesus finished these para- 53 bles he removed thence. And he came into his own 54 country, and was teaching them in their synagogue, so that they were astonished and said, Whence hath this man this wisdom and the mighty works? Is not this the carpenter's 55 son? Is not his mother called Mary; and his brethren, James, and Joseph, and Simon, and Judah? And his 56

sisters, are they not all with us? Whence then has this
57 man all these things? And they were offended at him. But
Jesus said unto them, A prophet is not without honour, but
58 in his own country and in his own house. And he did
not many mighty works there because of their unbelief.

CH. XIV. AT that time Herod the tetrarch heard of the fame of
2 Jesus, and said unto his servants, This is John the Baptist;
he was raised from the dead; and therefore the mighty
3 works are active in him. For Herod having laid hold of
John, bound and put him in prison for Herodias' sake, the
4 wife of [Philip] his brother. For John was saying unto
5 him, It is not lawful for thee to have her. And though
desiring to kill him, he feared the multitude, because they
6 counted him as a prophet. But when Herod's birthday
was kept, the daughter of Herodias danced among them
7 and pleased Herod; whereupon he promised with an oath
8 to give her whatsoever she would ask. And she, having
been urged on by her mother, says, Give me here on a dish
9 the head of John the Baptist. And though the king was
sorry, yet because of the oaths and them who sat with him
10 at table, he commanded it to be given, and having sent
11 beheaded John in the prison. And his head was brought
on a dish and given to the maid, and she brought it to her
12 mother. And his disciples came, and took up the corpse
13 and buried him, and went and told Jesus. But when Jesus
heard, he withdrew thence by ship into a desert place apart:
and the multitudes who heard followed him on foot from
the cities.

14 And he went ^{on} forth and saw a great multitude, and
was moved with compassion on them and healed their
15 sick. Now when evening was come, the disciples came up
to him, saying, The place is desert and the time is already
past; send therefore the multitudes away, that they may go
16 into the villages and buy themselves victuals. But he said
unto them, They need not go away; give ye them to eat.
17 And they say unto him, We have here but five loaves and
18, 19 two fishes. (And he said, Bring them hither to me.) And
he commanded the multitudes to sit down on the grass,

and took the five loaves and the two fishes, looked up to heaven and blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat and were satisfied, and took up that which remained of the fragments, twelve baskets full. And that did eat were about five thousand men, besides women and children.

And he constrained the disciples to get into the ship, and to go before him unto the opposite shore, till he should have sent the multitudes away. And when he sent the multitudes away, he went up to the mountain apart to pray. And when evening was come, he was there alone. But the ship was already in the midst of the sea, tormented by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them walking on the sea. And when they saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried for fear. But straightway he spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the waters. And he said, Come. And when Peter came down from the ship, he walked on the waters and came to Jesus. But seeing the wind, he was afraid; and when he began to sink he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him and says unto him, O thou of little faith, wherefore didst thou doubt? And when they were come up into the ship, the wind ceased. And they in the ship worshipped him, saying, Of a truth thou art God's son.

And they passed over and came to the land into Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick, and besought him that they might only touch the fringe of his garment: and as many as touched were perfectly saved.

THEN come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when

3 they eat bread. But he answered and said unto them,
Why do ye also transgress the commandment of God for
4 the sake of your tradition? For God commanded, saying,
Honour the father and the mother, and, He that curses father
5 *or mother, let him die the death;* but ye say, Whosoever shall
say to the father or the mother, Be that an offering what-
6 soever thou mightest have been profited by from me; he
need not honour his father or his mother: And so ye made
the law of God of none effect for the sake of your tradition.
7 Ye hypocrites, well did Isaiah prophesy of you, saying,
8 *This people honours me with the lips; but their heart is far*
9 *from me. But in vain they worship me while they teach for*
10 *doctrines men's commandments.* And he called the multi-
tude to him and said unto them, Hear and understand:
11 not that which goes into the mouth defiles the man;
but that which proceeds out of the mouth, this defiles
12 the man. (Then the disciples came, and say unto him,
Knowest thou that the Pharisees were offended when they
13 heard the saying? But he answered and said, Every
plant which my heavenly Father did not plant, will be
14 rooted out.) Leave them: they are blind leaders of blind.
And if a blind man lead a blind man, both shall fall into a
15 ditch. And Peter answered and said unto him, Declare
16 unto us the parable. But he said, Are ye also yet without
17 understanding? Do ye not perceive, that whatsoever
enters into the mouth goes into the belly, and is cast
18 out into a sewer? But the things which proceed out of the
mouth come forth from the heart, and they defile the man.
19 For out of the heart come forth evil reasonings, murders,
adulteries, fornications, thefts, false witnesses, blasphemies.
20 These are the things which defile the man: but to eat with
unwashen hands defiles not the man.
21 And Jesus went forth thence and withdrew into the
22 parts of Tyre and Sidon. And, behold, a woman of
Canaan came forth from those borders and cried, saying,
Have mercy on me, lord, son of David; my daughter is
23 grievously possessed with a demon. (But he answered her
not a word. And his disciples came up to him and were

asking him, saying, Send her away; for she cries after us. But he answered and said, I was not sent but unto the lost 24 sheep of the house of Israel. And she came and was wor- 25 shipping him, saying, Lord, help me. But he answered and 26 said, It is not lawful to take the children's bread and cast it to the little dogs. But she said, Yea, Lord: for even the 27 little dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, 28 great is thy faith: be it unto thee as thou wilt. And her daughter was healed from that hour.

And Jesus passed thence and came beside the sea of 29 Galilee; and went up to the mountain, and was sitting there. And great multitudes came unto him, having with 30 them lame, blind, dumb, maimed and many others, and cast them at his feet. And he healed them, so that 31 the multitude marvelled when they saw dumb speaking, maimed whole, and lame walking and blind seeing: and they were glorifying the God of Israel.

But Jesus called his disciples to him and said, I am 32 moved with compassion toward the multitude, because they continue with me now three days and have nothing to eat: and I am unwilling to send them away fasting, lest they faint in the way. And the disciples say unto him, Whence 33 should we have in a wilderness so many loaves as to satisfy so great a multitude? And Jesus says unto them, 34 How many loaves have ye? And they said, Seven, and a few little fishes. And when he commanded the multitude 35 to sit down on the ground, he took the seven loaves and 36 the fishes, and gave thanks, and brake them, and gave to the disciples, and the disciples to the multitudes. And they 37 did all eat and were satisfied; and they took up that which remained of the fragments, seven baskets full. And 38 they that did eat were four thousand men, besides women and children. And he sent away the multitudes, and 39 entered into the ship, and came into the borders of Magadan.

CH.

AND the Pharisees and Sadducees having come to him, XVI.
were asking him temptingly to shew them a sign from

2 heaven. But he answered and said unto them, [When evening is come, ye say, Fair weather, for the sky is red ;
3 and in the morning, Foul weather to-day, for the sky is red and lowering. Ye know to discern the face of the sky ; but
4 can ye not the signs of the times ?] An evil and adulterous generation seeks after a sign ; and there shall no sign be given unto it (but the sign of Jonah) And he left them and went away.

5 And when the disciples came to the opposite shore, they
6 forgot to take loaves. But Jesus said unto them, Take heed and beware of the leaven of the Pharisees and
7 Sadducees. And they reasoned among themselves, saying,
8 It is because we took no loaves. But when Jesus knew, he said, O ye of little faith, why reason ye among yourselves, because ye took no loaves ? Do ye not yet perceive, neither remember the five loaves of the five thousand, and
9 how many baskets ye took ? Neither the seven loaves of
10 the four thousand, and how many wallets ye took ? How do ye not perceive that I spake not to you concerning loaves ? But beware of the leaven of the Pharisees and Sadducees.
12 Then understood they that he bade them not beware of the leaven of the Pharisees and Sadducees, but of the teaching of the Pharisees and Sadducees.

13 And when Jesus came into the parts of Caesarea Philippi he asked his disciples, saying, Who do men say that
14 the Son of man is ? And they said, Some, John the Baptist ; others, Elijah ; and others, Jeremiah or one of
15 the prophets. He says unto them, But who say ye that I
16 am ? And Simon Peter answered and said, Thou art the
17 Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon bar-Jonah : for flesh and blood revealed it not unto thee, but my Father
18 who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church ; and
19 the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on the earth will be bound in the heavens : and whatsoever thou shalt loose on the earth will

be loosed in the heavens.) Then charged he the disciples 20 that they should tell no one that he is the Christ.

From that time began Jesus to shew unto his disciples 21 that he must go away unto Jerusalem, and suffer much from the elders and chief priests and scribes, and be killed, and be raised the third day. And Peter took him aside 22 and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and 23 said unto Peter, Get thee behind me, Satan: thou art my stumbling-block; for thou thinkest not the things of God, but those of men.

Then said Jesus unto his disciples, If any one desires to 24 come after me, let him deny himself, and take up the cross, and follow me. For whosoever desires to save his life will 25 lose it: and whosoever shall lose his life for my sake will find it. For what will a man be profited, if he shall have 26 gained the whole world, but have forfeited his life? or what shall a man give in exchange for his life? For the Son of 27 man is about to come in the glory of his Father with his angels; and then he will reward every one according to his works. Verily I say unto you, there are some of those 28 standing here who will not taste of death till they see the Son of man coming in his kingdom.

CH.

AND after six days Jesus takes with him Peter and 25 VII. James, and John his brother, and brings them up to an high mountain apart. And he was transfigured before 2 them: and his face did shine as the sun, and his garments became white as the light. And, behold, there appeared 3 unto them Moses and Elijah talking with him. And Peter 4 answered and said unto Jesus, Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles: one for thee, and one for Moses, and one for Elijah. While he was 5 yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear him. And when 6 the disciples heard, they fell on their face and were sore afraid. And Jesus came up and touched them, and said, 7 Arise, and be not afraid. And when they lifted up their 8

9 eyes, they saw no one save Jesus only. And as they come down from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be raised from the dead. And the disciples asked him, saying, Why then say the scribes that Elijah must come first? And he answered and said, Elijah indeed comes and will restore all things. But I say unto you, that Elijah came already, and they knew him not fully, but did unto him whatsoever they pleased. So also is the Son of man about to suffer from them. (Then the disciples understood that he spake to them of John the Baptist.)

14 And when they came to the multitude, there came up to him a man, kneeling down to him and saying, Lord, have mercy on my son; for he is a lunatick and sore distressed: for often he falls into the fire, and often into the water. 16 And I brought him to thy disciples, and they could not heal him. But Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked it, and the demon went out of him: and the boy was healed from that hour. Then came the disciples to Jesus apart and said, Why could not we cast it out? And he said unto them, Because of your little faith; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence yonder, and it will remove, and nothing will be impossible unto you.

22 And as they sojourned in Galilee, Jesus said unto them, The Son of man is about to be delivered up into men's hands: and they will kill him, and the third day he will be raised. And they were exceeding sorry.

24 (And when they came into Capernaum, they who receive the half-shekel came up to Peter, and said, Does not your teacher pay a half-shekel? He says, Yea. And when he entered the house, Jesus spake first, saying, What thinkest thou, Simon? from whom do the kings of the earth take custom or tribute? from their own sons or from the strangers? And when he said, From the strangers,

Jesus said unto him, Then are the sons free. Notwith- 27
standing, lest we should cause them to offend, go to the
sea and cast an hook and take up the fish that rises
first; and when thou hast opened its mouth, thou wilt find
a stater; that take and give unto them for me and thee. CH.

IN that hour came the disciples unto Jesus, saying, xviii.
Who then is greater in the kingdom of heaven? And he 2
called a little child unto him and set him in the midst of
them and said, Verily I say unto you, except ye be con- 3
verted and become as the little children, ye shall not enter
into the kingdom of heaven. Whosoever therefore shall 4
humble himself as this little child, the same is the greater
one in the kingdom of heaven. And whoso shall have 5
received one such little child in my name receives me. But 6
whoso shall cause one of these little ones who believe in me
to offend, it were well for him that an ass's millstone were
hanged about his neck and he were drowned in the depth
of the sea. Woe unto the world because of offences! for it 7
must needs be that the offences come; but woe to the man
through whom the offence comes! But if thy hand or thy 8
foot causes thee to offend, cut it off and cast it from thee:
it is better for thee to enter into life halt or maimed, than
having two hands or two feet to be cast into the ever-
lasting fire. And if thine eye causes thee to offend, pluck 9
it out and cast it from thee: it is better for thee to enter
into life with one eye, than having two eyes to be cast into
hell fire. (See that ye despise not one of these little ones; 10
for I say unto you, that their angels in heaven do always
see the face of my Father who is in heaven. What 12
think ye? if a man have an hundred sheep, and one of
them be gone astray, does he not leave the ninety and
nine on the mountains and go and seek that which is gone
astray? And if so be that he find it, verily I say unto 13
you he rejoices more over it than over the ninety and
nine which have not gone astray. So it is not the will 14
of your Father who is in heaven, that one of these little
ones should perish. And if thy brother shall have sinned, 15
go convict him between thee and him alone: if he will

- 16 hear thee, thou didst gain thy brother. But if he will not hear, take with thyself one or two more, that in the mouth of two witnesses or three every word may be established.
- 17 But if he shall refuse to hear them, tell the church: and if he also refuse to hear the church, let him be unto
- 18 thee as the Gentile and the publican. Verily I say unto you whatsoever things ye shall bind on the earth will be bound in heaven; and whatsoever things ye shall loose on
- 19 the earth will be loosed in heaven. Again I say unto you, that if two of you shall agree on the earth touching anything that they shall ask, it will be done to them by my
- 20 Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
- 21 Then Peter came and said unto him, Lord, how oft shall my brother sin against me and I forgive him? till
- 22 seven times? Jesus says unto him, I say not unto thee, until seven times, but, until seventy times seven. There-
- 23 fore was the kingdom of heaven likened unto a king who desired to reckon with his servants. And when he began
- 24 to reckon, there was brought unto him one who owed ten thousand talents. And as he could not pay, the lord com-
- 25 manded him to be sold, and the wife and the children and all that he had, and payment to be made. That servant there-
- 26 fore fell down and worshipped him, saying, Have patience with me, and I will pay thee all. And the lord of that
- 27 servant was moved with compassion, and released him and forgave him the debt. But that servant went out and
- 28 found one of his fellow-servants that owed him an hundred denarii; and he laid hold of him by the throat, saying, Pay
- 29 whatever thou owest. His fellow-servant therefore fell down and besought him, saying, Have patience with me, and I
- 30 will pay thee. And he would not; but went away and cast him into prison till he should have paid the debt. When
- 31 therefore his fellow-servants saw what was being done, they were exceeding sorry, and came and declared unto their lord
- 32 all that was done. Then his lord, after he had called him to him, says unto him, Wicked servant, I have forgiven thee

all that debt, because thou besoughtest me : shouldest not 33
thou also have had mercy on thy fellow-servant, even as
I had mercy on thee? And his lord was angry, and 34
delivered him up to the tormentors till he should have
paid all that was due unto him. So also will my heavenly 35
Father do unto you if ye forgive not from your hearts every
one his brother.)

CH.

AND it came to pass when Jesus finished these sayings XIX.
he departed from Galilee, and came into the borders of
Judaea beyond the Jordan. And great multitudes followed 2
him, and he healed them there.

And the Pharisees came unto him, tempting him and 3
saying, Is it lawful to put away one's wife for every cause?
But he answered and said, Did ye not read, that he who 4
made them from the beginning made them male and
female? And he said, *For this cause shall a man leave the 5*
father and the mother, and shall cleave to his wife, and they two
shall become one flesh? so that they are no more two, but 6
one flesh. What therefore God joined together, let not
man put asunder. They say unto him, Why then did 7
Moses command to give a bill of divorce, and to put her
away? He says unto them, Moses, in regard to your 8
hardheartedness, permitted you to put away your wives; but
from the beginning it has not been so. And I say unto 9
you, whosoever shall put away his wife except for fornica-
tion, and shall marry another, commits adultery. (The 10
disciples say unto him, If the case of the man with the wife
is so, it is not good to marry. But he said unto them, 11
All cannot receive this saying, but they to whom it has been
given. For there are eunuchs who were born so from the 12
mother's womb; and there are eunuchs who were made by
men; and there are eunuchs who made themselves eunuchs
for the kingdom of heaven's sake. He that is able to
receive it, let him receive it.)

Then were brought unto him little children, that he 13
might put his hands on them and pray; and the dis- 14
ciples rebuked them. But Jesus said unto them, Leave 15
the little children, and forbid them not to come after me:

15 for of such is the kingdom of heaven. And he put his hands on them and departed thence.

16 And behold, one came up to him and said, Teacher, what good thing shall I do that I may have everlasting life?

17 And he said unto him, Why askest thou me concerning the good? One is the good. But if thou desirest to enter into

18 life, keep the commandments. Which? says he. And Jesus said, *Thou shalt not kill, Thou shalt not commit adultery,*

19 *Thou shalt not steal, Thou shalt not bear false witness, Honour the father and the mother;* and, *Thou shalt love thy*

20 *neighbour as thyself.*) The young man says unto him, All these I kept: what lack I yet? Jesus said unto him, If

21 than desirest to be perfect, go sell thy goods and give to the poor, and thou shalt have treasure in heaven; and

22 come follow me. But when the young man heard he went away sorry; for he had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, that a rich man will hardly enter into the kingdom

24 of heaven. And again I say unto you, that it is easier for a camel to enter through the eye of a needle, than for a rich

25 man into the kingdom of heaven. And when the disciples heard, they were exceedingly astonished, saying, Who then

26 can be saved? But Jesus looked upon and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have left all and followed thee; what shall we have therefore?

28 (And Jesus said unto them, Verily I say unto you, that ye who followed me, in the regeneration, when the Son of

man shall sit upon the throne of his glory—ye also will sit upon twelve thrones, judging the twelve tribes of Israel.)

29 And every one that has left brethren, or sisters, or father, or mother, or children, or lands, or houses for my name's sake, will receive manifold, and inherit everlasting life.

30 But many first will be last, and last first.

CH. XX. (For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire 2 labourers into his vineyard. And having agreed with the

labourers for a denarius a day, he sent them into his vineyard. And he went out about the third hour, and saw 3 others standing in the market-place idle, and said unto 4 them, Go ye also into the vineyard, and whatsoever is just I will give you. And they went away. Again he went 5 out about the sixth and ninth hour, and did in the same manner. And about the eleventh he went out and found 6 others standing, and says unto them, Why stand ye here all the day idle? They say unto him, Because no 7 one hired us. He says unto them, Go ye also into the vineyard. So when evening was come, the lord of the 8 vineyard says unto his overseer, Call the labourers and pay the hire, beginning from the last unto the first. And 9 when they came that were hired about the eleventh hour, they received each a denarius. But when the first came, 10 they supposed that they should have received more; and they also received each a denarius. And when they 11 received it, they were murmuring against the householder, saying, These the last made one hour, and thou madest 12 them equal unto us who bore the burden of the day and the heat. But he answered one of them and said, Friend, I do 13 thee no wrong: didst not thou agree with me for a denarius? Take what is thine and begone. But I desire to give unto 14 this the last even as unto thee. Is it not lawful for me to do 15 what I will in mine own affairs? Is thine eye evil because I am good? So the last will be first and the first last.) 16

And Jesus going up to Jerusalem took the twelve apart, 17 and said unto them in the way, Behold, we are going up to 18 Jerusalem; and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death. And they will deliver him up to the Gentiles to 19 mock and scourge and crucify; and the third day he will be raised.

Then came up to him the mother of Zebedee's sons 20 with her sons, worshipping, and asking a certain thing of him. And he said unto her, What wilt thou? She says 21 unto him, Say that these my two sons may sit, one on thy right hand and one on the left, in thy kingdom. But 22

Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?

23 They say unto him, We are able. He says unto them, My cup indeed ye will drink: but to sit on my right hand and on the left is not mine to give, but it will be given to them
24 for whom it has been prepared by my Father. And when the ten heard, they were indignant about the two brethren.
25 But Jesus called them unto him and said, Ye know that the rulers of the Gentiles exercise dominion over them,
26 and the great exercise authority over them. It shall not be so among you; but whosoever desires to become great
27 among you, will be your minister, and whosoever desires
28 to be first among you, will be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they were departing from Jericho a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus is passing by,
31 cried saying, Have mercy on us, Son of David. And the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Lord, have mercy on us,
32 Son of David. And Jesus stood and called them and
33 said, What will ye that I should do unto you? They say
34 unto him, Lord, that our eyes may be opened. And Jesus was moved with compassion and touched their eyes: and immediately they received sight and followed him.

CH. XXI. AND when they drew nigh unto Jerusalem, and came to Bethphage to the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village which is over against you, and straightway ye will find an ass tied, and
3 a colt with her; loose and bring them unto me. And if any one speak aught unto you, ye shall say, The Lord has
4 need of them; and straightway he will send them. But this is come to pass that it may be fulfilled which was
5 spoken through the prophet, saying, *Say to the daughter of Sion, Behold, thy King comes unto thee, meek, and mounted
6 upon an ass, and upon a colt the foal of an ass.* And the disciples went and did as Jesus commanded them, and brought

the ass and the colt, and put on them their garments, and he sat on them. And most of the multitude spread 8 their own garments in the way; but others cut branches from the trees, and spread them in the way. And the 9 multitudes going before him and those following cried saying, Hosanna to the Son of David: Blessed be he that comes in the name of the Lord, Hosanna in the highest. And when he entered into Jerusalem, all the city was moved 10 saying, Who is this? And the multitudes said, This is the 11 prophet Jesus from Nazareth of Galilee.

And Jesus entered into the temple of God, and cast out 12 all the sellers and buyers in the temple, and overthrew the tables of the money-changers, and the seats of them selling the doves, and says unto them, It is written, *My 13 house shall be called an house of prayer; but ye are making it a den of robbers.* And blind and lame came to him in the 14 temple, and he healed them. But when the chief priests 15 and the scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David, they were indignant, and said unto him, 16 Hearest thou what these say? And Jesus says unto them, Yea; did ye never read, *Out of the mouth of babes 17 and sucklings thou didst perfect praise?* And he left them and went out of the city into Bethany, and lodged there.

Now in the morning as he returned into the city, he 18 was hungry. And when he saw one fig tree on the way, 19 he came to it and found nothing thereon but leaves only, and says unto it, Let no fruit come forth from thee henceforward for ever. And suddenly the fig tree withered away. And when the disciples saw, they marvelled, saying, How suddenly did the fig tree wither away! And Jesus answered and said unto them, Verily I say 21 unto you, if ye have faith and doubt not, ye shall not only do the thing of the fig tree but if ye even say unto this mountain, Be removed and cast into the sea; it shall come to pass: and all things, whatsoever ye 22 shall ask in your prayer, believing, ye will receive.

And when he came into the temple, the chief priests 23

and the elders of the people came up unto him as he was teaching, saying, By what authority doest thou these
24 things? and who gave thee this authority? But Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I also will tell you by what
25 authority I do these things. The baptism of John, whence was it? from heaven or from men? And they were reasoning with themselves, saying, If we say, from heaven, he
26 will tell us, Why then did ye not believe him? But if we say, from men, we fear the multitude; for all count John
27 as a prophet. And they answered Jesus and said, We know not. And he said unto them, Neither do I tell you
28 by what authority I do these things. But what think ye? A man had two children: he came to the first and said,
29 Child, go work to-day in the vineyard. But he answered
and said, I will not; afterwards he repented and went
30 away. And he came to the other and spake in the same manner. And he answered and said, Yea, sir, and went
31 not away. Which of the two did the will of the father? They say, The first. Jesus says unto them, Verily I say unto you, that the publicans and the harlots go before
32 you into the kingdom of God. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and when ye saw it, ye repented not afterwards, so as to believe him.
33 Hear another parable: there was a man, an householder, who planted a vineyard, and put a hedge about it, and digged a winepress in it, and built a tower, and let it out to husband-
34 men, and went abroad. And when the season of the fruits drew nigh, he sent his servants to the husbandmen to
35 receive his fruits. And the husbandmen took his servants,
36 beat one, killed another, stoned another. Again he sent other servants, more than the first; and they did unto
37 them in the same manner. But afterwards he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him and have
38 his inheritance. And they took and cast him out of

the vineyard and killed him. When therefore the lord of 40
the vineyard shall come, what will he do unto those
husbandmen? They say unto him, He will miserably 41
destroy those miserable men, and will let out the vineyard
unto other husbandmen, who will render him the fruits in
their seasons. Jesus says unto them, Did ye never read 42
in the scriptures, *The stone which the builders rejected, the
same was made head of the corner: this proceeded from the
Lord, and it is marvellous in our eyes?* Therefore I say 43
unto you, the kingdom of God will be taken from you
and given to a nation bringing forth the fruits thereof.
And when the chief priests and the Pharisees heard his 45
parables, they knew that he spake of them; and though 46
seeking to lay hold of him, they feared the multitudes,
because they counted him a prophet.

CH.

AND Jesus answered and spake again in parables XXII.
unto them, saying, The kingdom of heaven was likened 2
unto a king, who made a marriage-feast for his son. And 3
he sent his servants to call them that had been called to
the marriage-feast, and they would not come. Again 4
he sent other servants, saying, Tell them who have been
called, Behold, I have prepared my dinner; my oxen and
the fatlings have been killed, and all things are ready:
come in to the marriage-feast. But they neglected and 5
went away; one to his own farm, another to his merchan-
dise; and the rest laid hold of his servants, illtreated and 6
killed them. And the king was wrath, and sent his 7
armies and destroyed those murderers and burned their
city. Then says he to his servants, The marriage-feast is 8
ready, but they who have been called were not worthy. Go 9
ye therefore to the crossways, and as many as ye shall
find, call in to the marriage-feast. And those servants went 10
out into the ways, and gathered together all, as many as
they found, both evil and good: and the bride-chamber
was filled with guests. But when the king came in to look 11
at the guests, he saw there a man who had not put on a
marriage garment. And he says unto him, Friend, how 12
camest thou in hither not having a marriage garment?

13 And he was speechless. Then said the king to the ministers, Bind him hand and foot, and cast him out into the outer darkness; there will be the weeping, and the gnashing of teeth. For many are called, but few chosen.

15 Then went the Pharisees and took counsel that they might entangle him in discourse. And they send unto him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest for no one: for thou regardest not the person of men. Tell us, therefore, what thinkest thou, is it lawful to give tribute to Caesar or not? But Jesus knew their wickedness and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought
20 unto him a denarius. And Jesus says unto them, Whose is this image and the superscription? They say, Caesar's. Then says he unto them, Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's. And when they heard, they marvelled and left him and went away.

23 In that day came to him Sadducees, saying that there is no resurrection; and they asked him, saying, Teacher, Moses said, *If one die, having no children, his brother shall marry his wife and raise up seed unto his brother.* Now there were with us seven brethren; and the first married and died, and, having no seed, left his wife unto his brother. In like manner also the second and the third,
27, 28 unto the seven. And last of all the woman died. In the resurrection, therefore, whose wife will she be of the seven? for all had her. But Jesus answered and said unto them, Ye are deceived, because ye know not the scriptures, nor yet the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven. But as touching the resurrection of the dead, did ye not read that which was spoken unto you by God, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of dead, but of living.
33 And when the multitudes heard, they were astonished at his teaching.

But when the Pharisees heard that he put the Sadducees 34
to silence, they were gathered together; and one of them, 35
a lawyer, asked, tempting him, Teacher, which command- 36
ment is great in the law? And he said unto him, *Thou 37*
shalt love the Lord thy God with all thy heart, and with all
thy soul, and with all thy mind. This is the great and first 38
commandment. A second is like unto it, *Thou shalt love 39*
thy neighbour as thyself. On these, the two commandments, 40
hang the whole law and the prophets.

While the Pharisees were gathered together, Jesus 41
asked them, saying, What think ye of the Christ? whose 42
son is he? They say unto him, David's. He says unto 43
them, How then does David in spirit call him Lord, saying,
The Lord said unto my Lord, Sit thou on my right hand, till 44
I put thine enemies under thy feet? If therefore David calls 45
him Lord, how is he his son? And no one was able to 46
answer him a word; neither durst any one from that day
question him any more.

CH. XXIII.
THEN spake Jesus to the multitudes and to his dis-
ciples, saying, (The scribes and the Pharisees have seated 2
themselves on Moses' seat. All things, therefore, whatever 3
they tell you, do and keep, but do not after their works: for 4
they say, and do not.) But they bind heavy burdens and 5
lay them on men's shoulders; yet they themselves are 6
unwilling to move them with their finger. (And all their 7
works they do to be seen by men: for they broaden their 8
phylacteries, and enlarge the fringes,) and love the chief 9
place at the feasts, and the chief seats in the synagogues, 10
and the salutations in the markets, and to be called by 11
men, Rabbi. (But be not ye called Rabbi: for one is your 12
teacher, and all ye are brethren. And call none your 13
father upon the earth: for one is your Father, the heavenly.
Neither be ye called leaders: for one is your leader, the 14
Christ. But the greatest of you will be your minister.) 15
And whosoever shall exalt himself will be humbled; and 16
whosoever shall humble himself will be exalted.

But woe unto you, scribes and Pharisees, hypocrites! 17
for ye shut the kingdom of heaven before men: for ye 18

15 neither go in, nor leave those who are going in to go in.
(Woe unto you, scribes and Pharisees, hypocrites! for ye
compass the sea and the land to make one proselyte, and
when he becomes such, ye make him a son of hell twofold
16 more than yourselves. Woe unto you blind guides, that
say, Whosoever shall swear by the temple, it is nothing; but
whosoever shall swear by the gold of the temple is a
17 debtor! Ye fools and blind: for which is greater, the gold,
18 or the temple that sanctified the gold? And, Whosoever
shall swear by the altar, it is nothing; but whosoever
19 swears by the gift that is upon it is a debtor. Ye
blind: for which is greater, the gift, or the altar that
20 sanctifies the gift? He therefore that sware by the
21 altar, swears by it and by all things thereon. And he
that sware by the temple, swears by it and by him
22 that dwells therein. And he that sware by the heaven,
swears by the throne of God and by him that sits thereon.)
23 Woe unto you, scribes and Pharisees, hypocrites! for ye
pay tithe of the mint and the anise and the cummin, and
have left the weightier matters of the law, the judgment
and the mercy and the faith: these ought ye to have done,
24 and not to leave those. (Blind guides, who strain out the
25 gnat but swallow the camel. Woe unto you, scribes
and Pharisees, hypocrites! for ye cleanse the outside of
the cup and of the platter, but within they are full of
26 robbery and incontinence. Thou blind Pharisee, cleanse
first the inside of the cup, that the outside of it may become
27 clean also. Woe unto you, scribes and Pharisees, hypo-
crites! for ye are like unto whited sepulchres, which indeed
appear beautiful outwardly, but within are full of dead
28 bones and of every uncleanness. So also ye appear out-
wardly righteous unto men, but within ye are full of
29 hypocrisy and iniquity. Woe unto you, scribes and
Pharisees, hypocrites! for ye build the sepulchres of the
30 prophets, and garnish the tombs of the righteous, and say,
If we had been in the days of our fathers, we would not
have been their partners in the blood of the prophets.
31 Wherefore ye witness against yourselves, that ye are

sons of them who killed the prophets. Fill ye up then 32
the measure of your fathers. Serpents, brood of vipers, 33
how can ye flee from the judgment of hell? Therefore, 34
behold, I send unto you prophets and sages and scribes :
some of them ye will kill and crucify, and some of them
ye will scourge in your synagogues, and persecute from
city to city; that upon you may come all the righteous 35
blood shed upon the earth, from the blood of Abel the
righteous unto the blood of Zechariah son of Barachiah,
whom ye slew between the shrine and the altar. Verily I 36
say unto you, all these things will come upon this genera-
tion. O Jerusalem, Jerusalem, that killest the prophets 37
and stonest them who have been sent unto her, how often
did I desire to gather thy children as a hen gathers her
chickens under the wings, and ye desired not! Behold, 38
your house is left unto you desolate. For I say unto 39
you, ye shall not see me henceforth till ye shall say,
Blessed be he that comes in the name of the Lord.

CH.

AND Jesus went out, and departed from the temple; xxiv.
and his disciples came up to him to shew him the buildings
of the temple. And he answered and said unto them, See 2
ye not all these things? verily I say unto you, there will
not be left here one stone upon another that will not be
destroyed. And as he sat upon the mount of Olives, the 3
disciples came up to him apart, saying, Tell us, when will
these things be, and what the sign of thy coming and of
the end of the world? And Jesus answered and said unto 4
them, Take heed that no one deceive you. For many will 5
come in my name, saying, I am the Christ, and will
deceive many. And ye will hear of wars and rumours of 6
wars: see that ye be not troubled: for they must come to
pass, but the end is not yet. For nation will rise against 7
nation, and kingdom against kingdom, and there will
be famines and earthquakes in divers places. But all 8
these are a beginning of sorrows. Then will they deliver 9
you up to affliction and will kill you: and ye will be
hated by all the nations for my name's sake. And then 10
will many be offended, and will deliver up one another

11 and will hate one another. And many false prophets
12 will rise, and will deceive many. (And because iniquity
13 shall be multiplied, the love of the many will wax cold.) But
he that endured unto the end, the same will be saved.
14 And this gospel of the kingdom will be preached in all
the world for a witness unto all the nations; and then
15 will the end come. When therefore ye shall see the
abomination of the desolation, which was spoken of through
Daniel the prophet, standing in the holy place (he that
16 reads, let him perceive); then let them who are in Judaea
17 flee to the mountains, let him who is on the housetop not
18 come down to take the things out of his house, and let not
19 him who is in the field turn back to take his garment. But
woe unto them that are with child, and to them that give
20 suck in those days! And pray that your flight be not in
21 winter, neither on a sabbath. For then will be great
affliction, such as was not from the beginning of the world
22 until now, no, nor ever shall be. And if those days had
not been shortened, no flesh would have been saved: but
for the elect's sake those days will be shortened. Then
23 if any one say unto you, Lo, here is the Christ, or there;
24 believe not. For there will rise false Christs and false
prophets, and they will perform great signs and wonders;
so that even the elect, if it were possible, would be deceived.
25, 26 Behold, I have foretold you. If therefore they say unto
you, Behold, he is in the wilderness; go not out: behold,
27 he is in the chambers; believe not. For as the lightning
comes out of the east and appears unto the west, so will
28 the coming of the Son of man be. Wheresoever the carcase
29 is, there will the eagles be gathered together. And imme-
diately after the affliction of those days the sun will be
darkened, and the moon will not give her light, and the
stars will fall out of the heaven, and the powers of the
30 heavens will be shaken. And then will appear the sign
of the Son of man in heaven; and all the tribes of the
earth will mourn, and will see the Son of man coming on
31 the clouds of heaven with power and great glory. And he
will send his angels with a great trumpet, and they will

gather together his elect out of the four winds, from the ends of the heavens to the ends thereof. But learn the parable from the fig tree. When its branch has already become tender, and has put forth the leaves, know that the summer is nigh: so likewise ye, when ye shall see all these things, know that he is nigh, at the doors. Verily I say unto you, this generation will not pass away till all these things have come to pass. The heaven and the earth will pass away, but my words will not pass away. But of that day and hour no one knows, neither the angels of the heavens, nor the Son, but the Father only. But as the days of Noah, so will the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark; and they knew not until the flood came and took all away; so also will the coming of the Son of man be. Then will two be in the field; one is taken, and one is left. Two women grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord comes. But know this, that if the householder had known in what watch the thief comes, he would have watched, and not have suffered his house to be broken into. Therefore be ye also ready; for in the hour that ye think not the Son of man comes. Who then is the faithful and wise servant, whom the lord set over his household, to give them their food in season? Blessed that servant, whom his lord when he comes shall find so doing. Verily I say unto you, that he will set him over all his goods. But if the wicked servant shall say in his heart, My lord tarries; and shall begin to smite his fellow-servants, and eats and drinks with the drunken; the lord of that servant will come in a day when he looks not for him, and in an hour that he knows not, and will cut him asunder and appoint his portion with the hypocrites; there will be the weeping, and the gnashing of teeth. •

CH.

THEN will the kingdom of heaven be likened unto ten virgins, who took their lamps and went out to meet

XXV.

2 the bridegroom. And five of them were foolish and five
3 wise. For the foolish took the lamps and took with them
4 no oil. But the wise took oil in the vessels with their lamps.
5 And while the bridegroom tarried they all slumbered
6 and slept. And at midnight a cry is raised, Behold, the
7 bridegroom! go ye out to meet him. Then rose all those
8 virgins and trimmed their lamps. And the foolish said
9 unto the wise, Give us of your oil; for our lamps are
10 going out. And the wise answered, saying, There might
11 not be enough for us and you: go ye rather to the sellers
12 and buy for yourselves. And while they were going away
13 to buy, the bridegroom came, and they that were ready
14 went in with him to the marriage feast: and the door was
15 shut. Afterward come also the other virgins, saying,
16 Lord, Lord, open to us. But he answered and said, Verily
17 I say unto you, I know you not. Watch, therefore, for
18 ye know not the day nor yet the hour.) For it is as a
19 man going abroad, who called his own servants, and
20 delivered up unto them his goods; and unto one he gave
21 five talents, to another two, and to another one; to each
22 according to his respective power: and he went abroad.
23 He that received the five talents went immediately and
24 traded with the same and made other five talents. In
25 the same manner he that received the two gained
26 other two. But he that received the one went away and
27 digged the earth, and hid his lord's money. And after
28 a long time the lord of those servants comes and
29 reckons with them. And he that received the five
30 talents came up and brought other five talents, saying,
31 Lord, thou deliveredst up unto me five talents: behold,
32 I gained other five talents. His lord said unto him,
33 Well done, good and faithful servant; thou wast faithful
34 over a few things, I will set thee over many: enter
35 into the joy of thy lord. He also that received the two
36 talents came up to him and said, Lord, thou deliveredst up
37 unto me two talents: behold, I gained other two talents.
38 His lord said unto him, Well done, good and faithful
39 servant; thou wast faithful over a few things, I will set

thee over many: enter into the joy of thy lord. And 24
he also who had received the one talent came up to him
and said, Lord, I knew thee that thou art a hard man,
reaping where thou didst not sow, and gathering whence
thou didst not scatter: and I was afraid and went away 25
and hid thy talent in the earth: behold, thou hast thine
own. But his lord answered and said unto him, Evil 26
servant and slothful, didst thou know that I reap where
I sowed not, and gather whence I did not scatter? Thou 27
oughtest therefore to have put my money to the bankers,
and when I came I should have received mine own with
interest. Take therefore the talent from him, and give 28
it unto him who has the ten talents. For unto every one 29
that has will be given and he will have abundance: but
from him that has not, even what he has will be taken.
And cast out the unprofitable servant into the outer dark- 30
ness; there will be the weeping, and the gnashing of teeth.

But when the Son of man shall have come in his glory, 31
and all the angels with him, then will he sit upon the
throne of his glory: and before him will be gathered 32
together all the nations; and he will separate them one
from another, as the shepherd separates the sheep from
the goats, and will set the sheep on his right hand, but 33
the goats on the left. Then will the King say unto them 34
on his right hand, Come, ye blessed of my Father, inherit
the kingdom prepared for you from the foundation of the
world. For I was hungry and ye gave me to eat: I was 35
thirsty and ye gave me drink: I was a stranger and ye
received me: naked and ye clothed me: I was sick and 36
ye visited me: I was in prison and ye came unto me.
Then will the righteous answer him, saying, Lord, when 37
saw we thee hungry and fed thee? or thirsty and gave thee
drink? when saw we thee a stranger and received thee? 38
or naked and clothed thee? and when saw we thee sick or 39
in prison and came unto thee? And the king will answer 40
and say unto them, Verily I say unto you, inasmuch as
ye did it unto one of the least of these my brethren, ye did
it unto me. Then will he say also unto them on the left 41

hand, Depart from me, accursed, into the everlasting fire
 42 prepared for the devil and his angels. For I was hungry
 and ye gave me not to eat: I was thirsty and ye gave me
 43 not drink: I was a stranger and ye received me not:
 naked and ye clothed me not: sick and in prison and
 44 ye visited me not. Then will they also answer, saying,
 Lord, when saw we thee hungry, or thirsty, or a stranger,
 or naked, or sick, or in prison, and did not minister
 45 unto thee? Then will he answer them, saying, Verily
 I say unto you, inasmuch as ye did it not to one of these
 46 the least, neither did ye it to me. And these will go
 away into everlasting punishment; but the righteous into
 everlasting life.)

CH. XXVI. AND it came to pass when Jesus finished all these
 2 sayings, he said unto his disciples, Ye know that after two
 days is the passover, and the Son of man is delivered up to
 be crucified.

3 Then were gathered together the chief priests and the
 elders of the people unto the court of the high priest
 4 called Kaiaphas; and they consulted that they might lay
 5 hold of Jesus by craft, and kill him. But they said, Not
 at the feast, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon
 7 the leper, there came unto him a woman having an alaba-
 baster box of very precious ointment, and poured it down
 8 on his head, as he sat at table. And when his disciples
 saw, they were indignant, saying, To what purpose is this
 9 destruction? for this could have been sold for much and
 10 given to the poor. But when Jesus knew, he said unto them,
 Why trouble ye the woman? for she wrought a good work
 11 upon me. For the poor ye have always with yourselves,
 12 but me ye have not always. For in that she cast this
 13 ointment on my body, she did it for my burial. Verily I
 say unto you, wheresoever this gospel shall be preached
 in the whole world, what this woman did will also be told
 for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto
 15 the chief priests and said, What will ye give me, and I

will deliver him up unto you? And they weighed unto him thirty shekel-pieces. And from that time he was seeking a good opportunity to deliver him up.

Now at the first day of the unleavened bread the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man and say unto him, The Teacher says, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus commanded them, and prepared the passover.

Now when evening was come he sat down with the twelve disciples. And as they did eat, he said, Verily I say unto you that one of you will deliver me up. And they were exceeding sorry, and began each one of them to say unto him, Is it I, Lord? And he answered and said, He that dipped with me his hand in the dish, the same will deliver me up. The Son of man goes even as it is written of him. But woe unto that man by whom the Son of man is delivered up! it were good for him if that man had not been born. Then Judas, he that delivers him up, answered and said, Is it I, Rabbi? He says unto him, Thou saidst it. And as they were eating, Jesus took a loaf and blessed and brake, and gave to the disciples and said, Take, eat; this is my body. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many for remission of sins. But I say unto you, I will not drink henceforth of this the produce of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they sang the hymn they went out to the mount of Olives. Then says Jesus unto them, All ye will be offended at me this night. For it is written, *I will smite the shepherd, and the sheep of the flock will be scattered abroad.* But after I shall have been raised, I will go before you into Galilee. But Peter answered and said unto him, Though all shall be offended at thee, I will never be offended. Jesus said unto him, Verily I say unto thee, That this

35 night, before a cock crow, thou wilt deny me thrice. Peter says unto him, Though I should even die with thee, I will not deny thee. In like manner also said all the disciples.

36 Then comes Jesus with them into an enclosure called Gethsemane, and says unto the disciples, Sit ye here till
37 I shall have gone away yonder and prayed. And he took with him Peter and the two sons of Zebedee, and began to
38 be sorrowful and dejected. Then says he unto them, My soul is exceedingly sorrowful even unto death: abide here and
39 watch with me. And he approached a little nearer, and fell on his face praying and saying, O Father, if it is possible, let this cup pass from me: nevertheless not as I will, but
40 as thou. And he comes unto the disciples and finds them asleep, and says unto Peter, So ye were not able to
41 watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh
42 weak. Again he went away a second time and prayed saying, O my Father, if it is not possible that this pass
43 except I drink it, thy will be done. And he came again and
44 found them asleep; for their eyes were heavy. And he left them, and went away again and prayed a third time, saying
45 the same words again. Then comes he to the disciples and says unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is delivered
46 up into sinners' hands. Rise, let us be going: behold, he that delivers me up is at hand.

47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
48 Now he that delivers him up gave them a sign, saying,
49 Whomsoever I shall kiss, that is he: lay hold of him. And immediately he came up to Jesus and said, Hail, Rabbi, and
50 kissed him tenderly. But Jesus said unto him, Friend, wherefore art thou come? Then they came up and laid hands
51 on Jesus, and took hold of him. And, behold, one of them with Jesus stretched out his hand and drew his sword, and smote the servant of the high priest and took off his ear.
52 Then says Jesus unto him, Return thy sword into its place:

for all they that take a sword will perish by a sword. Or 53
thinkest thou that I cannot entreat my Father, and he will
furnish me now with more than twelve legions of angels?
How then should the scriptures be fulfilled, that it must be 54
so? In that hour Jesus said to the multitudes, Ye came out 55
as against a robber with swords and staves to take me: I
was sitting daily in the temple teaching, and ye did not lay
hold of me. But all this is come to pass that the scriptures 56
of the prophets may be fulfilled. Then all the disciples left
him and fled.

And they that laid hold of Jesus led him away to 57
Kaiaphas the high priest, where the scribes and the elders
were gathered together. But Peter was following him 58
afar off unto the high priest's court, and went in, and was
sitting with the attendants to see the end.

Now the chief priests and all the sanhedrim were seek- 59
ing false witness against Jesus, that they might put him to
death, and found none, though many false witnesses came 60
up. But at last two came up and said, This one said, I am 61
able to destroy the temple of God and to build it within
three days. And the high priest arose and said unto him, 62
Answerest thou nothing to what these witness against
thee? But Jesus held his peace. And the high priest 63
answered and said unto him, I adjure thee by the living
God, that thou tell us whether thou art the Christ, the
Son of God. Jesus says unto him, Thou saidst it; never- 64
theless I say unto you, henceforth ye will see the Son of
man sitting on the right hand of the Power, and coming
on the clouds of heaven. Then the high priest rent his 65
garments, saying, He blasphemed; what further need have
we of witnesses? behold, now ye heard the blasphemy.
What think ye? They answered and said, He is liable 66
to death. Then did they spit in his face, and smote him 67
with their fists; and others smote him with the palms of
their hands, saying, Prophecy unto us, O Christ, who is he 68
that struck thee?

But Peter was sitting without in the court; and a maid 69
came up to him, saying, And thou wast with Jesus the

70 Galilean. But he denied before all, saying, I know not
71 what thou sayest. And when he was gone out into the
porch, another saw him, and said unto them there, This
72 one was with Jesus the Nazarene. And again he denied
73 with an oath, I know not the man. And after a little
those standing came up and said to Peter, Of a truth thou
74 also art of them; for thy speech betrays thee. Then
began he to curse and to swear, I know not the man; and
75 immediately a cock crew. And Peter remembered the
word of Jesus who had said, Before a cock crow, thou wilt
deny me thrice; and he went out and wept bitterly.

cii. xxvii. But when morning came all the chief priests and
the elders of the people took counsel against Jesus to put
2 him to death. And when they bound him they led him
away, and delivered him up to Pilate the governor.

3 Then Judas, he that delivers him up, when he saw that
he was condemned, seized with remorse returned the thirty
4 shekel-pieces to the chief priests and elders, saying, I was
sinning in that I delivered up innocent blood. And they
5 said, What is it to us? see thou to it. And having cast
the shekel-pieces into the temple he withdrew, and went
6 away and hanged himself. But the chief priests took the
shekel-pieces and said, It is not lawful to put them into the
7 treasury, because they are a price of blood. And they took
counsel, and bought with them the potter's field as a
8 burying place for the strangers. Wherefore that field was
9 called, Field of blood, unto this day. Then was fulfilled
that which was spoken through Jeremiah the prophet,
saying, *And they took the thirty shekel-pieces, the price of*
him that was priced, whom they of the children of Israel did
10 *price; and gave them for the potter's field, as the Lord com-*
manded me.)

11 And Jesus stood before the governor; and the governor
asked him, saying, Art thou the King of the Jews? And
12 Jesus said, Thou sayest it. And when he was accused by
the chief priests and elders, he answered nothing. Then
says Pilate unto him, Hearest thou not how many things
14 they witness against thee? And he answered him not

even a word, so that the governor marvelled greatly. Now 15
at feast-time the governor was wont to release one unto the
multitude, any prisoner they would. And they had then 16
a notable prisoner called Barabbas. When therefore they 17
were gathered together, Pilate said unto them, Whom will
ye that I release unto you? Barabbas, or Jesus called Christ?
for he knew that because of envy they delivered him up. 18
And as he was sitting on the judgment seat, his wife sent 19
unto him saying, Have thou nothing to do with that right-
eous man; for I suffered many things this day in a dream
because of him. But the chief priests and the elders per- 20
suaded the multitudes that they should ask for Barabbas,
and destroy Jesus. And the governor answered and said 21
unto them, Which of the two will ye that I release unto
you? They said, Barabbas. Pilate says unto them, What 22
then shall I do with Jesus who is called Christ? They all
say, Let him be crucified. And he said, Why, what evil 23
did he? But they kept crying exceedingly, saying, Let him
be crucified. And so Pilate, seeing that he prevailed nothing, 24
but rather that an uproar was being made, took water
and washed his hands before the multitude, saying, I am
innocent of this man's blood; see ye to it. And all the 25
people answered and said, His blood be on us and on our
children. Then released he Barabbas unto them; and 26
having scourged Jesus he delivered him up to be crucified.

Then the soldiers of the governor took Jesus with them 27
into the palace, and gathered together unto him the whole
band. And they stripped him, and put about him a scarlet 28
robe, and having platted a crown of thorns, they put it upon 29
his head, and a reed in his right hand; and they bowed
the knee before him, and mocked him, saying, Hail, king
of the Jews! and they spat upon him, and took the reed 30
and kept smiting him on the head. And when they mocked 31
him, they took the robe off him, and put his own garments
on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, 32
by name Simon: him they compelled to bear his cross.
And when they came unto a place called Golgotha, which 33

34 is called, place of a skull, they gave him wine to drink mingled with gall : and when he tasted he would not drink.
35 And they crucified him, and divided among them his garments, having cast lots ; and sitting down they were keeping him there. And they put over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

36 Then are crucified with him two robbers, one on the right hand and one on the left. And they that passed by
37 were blaspheming him, wagging their heads and saying, Thou that destroyest the temple and buildest it in three days, save thyself if thou art God's son, and come down
38 from the cross. In like manner the chief priests, mocking
39 with the scribes and elders, were saying, He saved others, himself he cannot save ; he is king of Israel, let him now
40 come down from the cross, and we may believe on him. He has trusted in God ; let him deliver him now if he likes
41 him : for he said, I am God's son. The robbers also, who were crucified with him, were reproaching him in the same
42 fashion.

43 Now from the sixth hour there was darkness over all
44 the earth unto the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lema sabachthani ? that is to say, My God, My God, why
45 didst thou forsake me ? And some of them standing there,
46 when they heard it said, He is calling for Elijah. And immediately one of them ran and took a sponge, and filled it with vinegar, and put it on a reed and gave him to
47 drink. But the rest said, Let us see whether Elijah is coming to save him.

48 And Jesus, when he cried again with a loud voice, yielded up his spirit. And, behold, the veil of the temple was rent into two from top to bottom ; and the earth was
49 shaken and the rocks were rent ; and the tombs were opened ; and many bodies of the saints who slept were
50 raised ; and they came out of the tombs after his resurrection and entered into the holy city and appeared unto many.
51 But when the centurion and they that were with him keeping Jesus, saw the earthquake and the things that were

done, they feared exceedingly, saying, Of a truth this was God's son. And many women were there beholding afar off, 55 who followed Jesus from Galilee, ministering unto him; 56 among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When evening was come, there came a rich man of 57 Arimathaca, Joseph by name, who also himself was Jesus' disciple; he went up to Pilate and asked the body of Jesus. 58 Then Pilate commanded it to be given up. And when 59 Joseph took the body, he wrapped it in pure linen, and 60 laid it in his own new tomb, which he hewed in the rock: and having rolled a great stone to the door of the tomb he went away. And Mary the Magdalene was there, and the 61 other Mary, sitting over against the sepulchre.

Now the next day, which is after the preparation, the 62 chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said 63 while he was yet alive, After three days I am raised. Command therefore that the sepulchre be made sure until 64 the third day, lest his disciples come and steal him away and say unto the people, He was raised from the dead: so the last deception will be worse than the first. Pilate said 65 unto them, Ye have a guard; go, make it as sure as ye can. So they went and made the sepulchre sure, having 66 sealed the stone with the guard. CH.

Now late in the sabbath, as it began to dawn (into the XXVIII. first day of the week, came Mary the Magdalene and the other Mary to behold the sepulchre. And, behold, a great 2 earthquake took place; for an angel of the Lord descended from heaven, and went up and rolled away the stone and was sitting upon it. His appearance was as lightning, and 3 his raiment white as snow. And for fear of him the keepers 4 shook, and became as dead men. But the angel answered 5 and said unto the women, Be not afraid: for I know that ye seek Jesus, him who has been crucified. He is not here: 6 for he was raised, as he said: come, see the place where he lay. And go quickly and tell his disciples that he was 7 raised from the dead; and, behold, he goes before you

- into Galilee ; there shall ye see him ; lo, I have told you.
8 And they went away quickly from the tomb with fear
9 and great joy, and ran to tell his disciples. And behold,
Jesus met them, saying, Hail. And they came up to him
10 and laid hold of his feet, and worshipped him. Then says
Jesus unto them, Be not afraid : go tell my brethren that
they go away into Galilee, and there shall they see me.
- 11 Now while they were going, behold, some of the guard
came into the city and told the chief priests all that took
12 place. And when they were gathered together with the
elders and took counsel, they gave many shekel-pieces
13 unto the soldiers, saying, Say that his disciples came by
14 night and stole him while we slept. And if this come to
the governor's ears, we will persuade him, and will save you
15 all anxiety. So they took the shekel-pieces and did as
they were taught : and this saying was spread among the
Jews unto this day.
- 16 But the eleven disciples went into Galilee, unto the
17 mountain where Jesus appointed them. And when they
18 saw him, they worshipped ; but some doubted. And Jesus
went up and spake unto them, saying, All authority was
19 given unto me, in heaven and on earth. Go ye and
disciple all the nations, baptising them into the name of
the Father, and of the Son, and of the Holy Spirit ;
20 teaching them to keep all things whatsoever I commanded
you. And, behold, I am with you all the days, unto the end
of the world.)

ACCORDING TO MARK.

BEGINNING of the gospel of Jesus Christ, as it is CH. I.
written in Isaiah the prophet, *Behold, I send my messenger 2*
before thy face, who shall prepare thy way; a voice of one 3
crying in the wilderness, Prepare ye the way of the Lord,
make his paths straight. John appeared, baptizing in the 4
wilderness, and preaching a baptism of repentance for
remission of sins. And there went out unto him all the 5
land of Judaea and all they of Jerusalem, and were bap-
tized by him in the river Jordan, confessing their sins. And 6
John was clothed with camel's hair, and with a leathern
girdle about his loins, and did eat locusts and wild
honey. And he preached, saying, There comes he that is 7
mightier than I after me, the latchet of whose sandals I
am not worthy to stoop down and loose. I baptized 8
you with water; but he will baptize you in the Holy
Spirit. And it came to pass in those days, that Jesus 9
came from Nazareth of Galilee, and was baptized by John
in the Jordan. And straightway coming up out of the 10
water, he saw the heavens rending, and the Spirit like a
dove descending to him. And there was a voice out of the 11
heavens, Thou art my beloved Son, in thee I am well
pleased.

And straightway the Spirit drives him out into the 12
wilderness. And he was in the wilderness forty days, 13
tempted by Satan; and he was with the beasts, and the
angels were ministering unto him.

But after John was delivered up, Jesus came into 14
Galilee, preaching the gospel of God, that, The time is 15
fulfilled and the kingdom of God is at hand; repent, and
believe in the gospel.

16 And passing along by the sea of Galilee, he saw
Simon, and Andrew Simon's brother, casting about in the
17 sea; for they were fishers. And Jesus said unto them,
Come after me, and I will make you to become fishers of
18 men. And straightway they left the nets and followed
19 him. And proceeding a little farther he saw James the
son of Zebedee, and John his brother, who also were in
20 the ship mending the nets. And straightway he called
them: and they left their father Zebedee in the ship with
the hired servants, and went away after him.

21 And they go into Capernaum; and straightway on the
22 sabbath he was teaching in the synagogue. And they
were astonished at his teaching; for he was teaching them
as having authority, and not as the scribes.

23 And straightway there was in their synagogue a man
24 with an unclean spirit; and he cried out, saying, What
have we to do with thee, Jesus Nazarene? Thou camest
to destroy us; I know thee who thou art, the Holy One
25 of God. And Jesus rebuked it, Hold thy peace and come
26 out of him. And when the unclean spirit tare him and cried
27 with a loud voice, it came out of him. And they were all
amazed, so that they questioned among themselves, saying,
What thing is this? New teaching with authority; he
commands even the unclean spirits, and they obey him.
28 And straightway his fame went forth everywhere into all
the region about Galilee.

29 And straightway when they came out of the synagogue,
they went into the house of Simon and Andrew, with James
30 and John. But Simon's wife's mother lay sick of a fever,
31 and straightway they tell him about her. And he came up
and raised her, having laid hold of her hand; and the fever
32 left her, and she was ministering unto them. Now when
evening was come, when the sun set, they kept bringing
33 unto him all that were sick and the demoniacs; and the
34 whole city was gathered together at the door. And he
healed many that were sick of divers diseases, and cast out
many demons, and allowed not the demons to speak,
because they knew him.

And in the morning he rose up while it was still 35
very dark, went out and away into a desert place, and
was there praying. And Simon followed him closely, and 36
they that were with him; and they found him, and say 37
unto him, All are seeking thee. And he says unto them, 38
Let us go elsewhere into the neighbouring towns, that I
may preach there also: for therefore came I out. And 39
he went preaching in their synagogues throughout all
Galilee, and casting out the demons.

And there comes a leper to him, beseeching him and 40
kneeling, saying unto him, If thou wilt, thou canst cleanse
me. And being moved with compassion he put forth his 41
hand and touched, and says, I will, be thou cleansed. And 42
straightway the leprosy departed from him, and he was
cleansed. And he sternly charged him, and forthwith sent 43
him away; and he says unto him, See thou say nothing to 44
any one, but go, shew thyself to the priest, and offer for
thy cleansing the things which Moses commanded for a
testimony unto them. But he went out and began to 45
proclaim much, and to spread the matter, so that he
could no more openly enter into a city, but was without
in desert places; and they were coming to him from every
quarter.

CH.

AND when he entered again into Capernaum, after some 11.
days, it was heard that he was in the house. And many 2
were gathered together, so that even the place about the
door could no longer contain them: and he spake the word
unto them. And they come bringing unto him a paralytic 3
man carried by four. And when they could not bring 4
him unto him because of the multitude, they uncovered
the roof where he was; and having broken it up,
they let down the bed whereon the paralytic lay. And 5
Jesus seeing their faith says unto the paralytic, Child,
thy sins are forgiven. But there were certain of the 6
scribes sitting there and reasoning in their hearts, Why 7
does this man speak thus? He blasphemeth; who can
forgive sins but one, God? And straightway when Jesus 8
knew fully in his spirit that they were so reasoning within

themselves, he says unto them, Why reason ye these
9 things in your hearts? Which is easier; to say to the
paralytic, Thy sins are forgiven, or to say, arise, and
10 take thy bed and go? But that ye may know that
the Son of man has authority on the earth to forgive
11 sins (he says to the paralytic), I say unto thee, Rise,
12 take up thy bed and go unto thine house. And he arose,
and straightway took up the bed and went forth before
them all, so that they were all amazed and glorified God,
saying, We never saw it thus.

13 And he went forth again to the sea; and all the multi-
tude was coming unto him, and he was teaching them.
14 And passing on he saw Levi the son of Alphaeus sitting
at the receipt of custom and says unto him, Follow me.
15 And he arose and followed him. And it comes to pass,
that as he sat at meat in his house, many publicans
and sinners were also sitting together with Jesus and his
disciples; for there were many; and there followed him
16 also scribes of the Pharisees. And when they saw that
he was eating with the publicans and the sinners, they said
unto his disciples, Does he eat and drink with the publicans
17 and sinners? But when Jesus heard, he says unto them,
They that are whole have no need of a physician, but they
that are sick: I came not to call righteous men, but sinners.

18 And the disciples of John and the Pharisees were fast-
ing. And they come and say unto him, Why do the dis-
ciples of John and the disciples of the Pharisees fast, but
19 thy disciples fast not? And Jesus said unto them, Can
the sons of the bridechamber fast while the bridegroom
is with them? as long as they have the bridegroom with
20 them they cannot fast. But days will come when the
bridegroom shall be taken from them, and then shall
21 they fast in that day. No one sews a piece of undressed
cloth upon an old garment: otherwise the filling up takes
from it, the new from the old, and a worse rent is made.
22 And no one puts new wine into old skins: otherwise the
wine will burst the skins, and the wine perishes as well
as the skins.

And it came to pass that he was going along on the 23 sabbath through the corn fields; and his disciples began to make a way by plucking the ears of corn. And the 24 Pharisees said unto him, Behold, why do they on the sabbath that which is not lawful? And he says unto them, 25 Did ye never read what David did, when he had need and was hungry, himself and they that were with him? How he entered into the house of God in the time of 26 Abiathar the high priest, and did eat the shewbread, which it is not lawful to eat but for the priests, and gave also to them who were with him? And he said unto them, The 27 sabbath was made for the sake of man, and not man for the sake of the sabbath; so that the Son of man is Lord 28 also of the sabbath.

CH.

III.

AND he entered again into a synagogue; and there was 1 a man there having the hand withered up. And they were 2 watching him, whether he would heal him on the sabbath; that they might accuse him. And he says unto the man 3 having the withered hand, Rise and come into the midst. And he says unto them, Is it lawful to do good on the 4 sabbath, or to do evil? to save life or to kill? But they held their peace. And when he looked round about on 5 them with wrath, being grieved for the hardness of their heart, he says unto the man, Stretch forth the hand. And he stretched it forth, and his hand was restored. And the Pharisees went forth, and straightway took 6 counsel with the Herodians against him, that they might destroy him.

And Jesus withdrew with his disciples to the sea; and 7 a great multitude from Galilee and from Judaea followed, and from Jerusalem, and from Idumaea, and beyond 8 the Jordan, and about Tyre and Sidon, a great multitude; they hearing what he did, came unto him. And he 9 spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him; for he healed many, so that they pressed upon him that 10 they might touch him, as many as had plagues. And the 11 unclean spirits, whenever they beheld him, fell down before

- 12 him, and cried saying, Thou art the Son of God. And he rebuked them much that they should not make him known.
- 13 And he goes up to the mountain, and calls unto him whom he himself would, and they went away unto him.
- 14 And he appointed twelve, that they should be with him, and that he should send them forth to preach, and to have
- 15 authority to cast out the demons. And he appointed the
- 16 twelve, and gave the name Peter to Simon; and James the son of Zebedee, and John the brother of James; and he gave them names, Boanerges, which is, sons of thunder;
- 17 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thad-
- 18 daeus, and Simon the Cananean, and Judas Iscariot, who also delivered him up.
- 19
- 20 And he comes into an house. And a multitude comes together again, so that they could not so much as eat
- 21 bread. And when his friends heard of it they went out to lay hold of him; for they said, He is beside himself.
- 22 And the scribes who came down from Jerusalem said, He has Beelzebul, and by the ruler of the demons casts
- 23 he out the demons. And he called them unto him and said unto them in parables, How can Satan cast out
- 24 Satan? And if a kingdom be divided against itself, that
- 25 kingdom cannot stand. And if a house be divided against
- 26 itself, that house will not be able to stand. And if Satan rose up against himself, he was divided and cannot stand,
- 27 but has an end. But no one can enter into the strong man's house, and thoroughly plunder his goods, except he shall first have bound the strong man; and then he will
- 28 thoroughly plunder his house. Verily I say unto you, all things shall be forgiven unto the sons of men, the sins
- 29 and the blasphemies wherewith they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit has never forgiveness, but will be liable to everlasting sin.
- 30 Because they said, He has an unclean spirit.
- 31 And his mother comes and his brethren, and standing
- 32 without sent unto him, calling him. And a multitude was sitting about him, and they say unto him, Behold, thy

mother and thy brethren and thy sisters without are seeking thee. And he answered them and says, Who is my 33
mother and my brethren? And he looked round about on 34
them which sat in a circle about him and says, Behold my
mother and my brethren! Whosoever shall have done the 35
will of God, the same is my brother and sister and mother. CH.

AND he began again to teach by the sea side. And there IV.
is gathered together unto him a very great multitude, so
that he went into a ship and sat in the sea; and all the
multitude was by the sea on the land. And he was teach- 2
ing them many things in parables, and was saying unto
them in his teaching, Hear. Behold, the sower went forth 3
to sow. And it came to pass, as he sowed, one fell by the 4
way side, and the birds came and devoured it. And another 5
fell on the rocky place, where it had not much earth;
and straightway it sprung up, because it had no depth
of earth; and when the sun rose, it was scorched; and 6
because it had no root, it withered. And another fell into 7
the thorns, and the thorns came up and choked it, and it
yielded no fruit. And others fell into the good earth, and 8
yielded fruit, coming up and increasing; and it brought
forth unto thirty, and unto sixty, and unto an hundred-
fold. And he said, He that has ears to hear, let him hear. 9
And when he was alone, they that were about him with 10
the twelve were asking him the parables. And he said unto 11
them, Unto you is given the mystery of the kingdom of
God; but unto them that are without, all things are done
in parables, in order that seeing they may see and not 12
perceive, and hearing they may hear and not under-
stand; lest they turn and it be forgiven them. And he 13
says unto them, Know ye not this parable? and how will
ye know all the parables? The sower sows the word. And 14, 15
these are they by the way side, where the word is sown;
and when they have heard, Satan comes straightway and
takes away the word sown in them. And these are they 16
in like manner who are sown on the rocky places, who,
when they have heard the word, straightway with joy
receive it; and have no root in themselves but continue 17

only for a while ; afterward, when affliction or persecution arises because of the word, straightway they are offended.

18 And others are they who are sown upon the thorns ; these
19 are they that heard the word, and the anxieties of the world, and the deceitfulness of riches, and the lusts about other things entering in, choke the word, and it becomes
20 unfruitful. And these are they who were sown on the good earth ; who hear the word and receive it, and bear fruit, in thirty, and in sixty, and in an hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed ? Is it not to be put on
22 the lamp-stand ? For there is nothing hid, except that it should be manifested ; nor was it done in secret, but that
23 it should come to light. If any one has ears to hear, let him hear. .

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you,
25 and it shall be added unto you. For he that has, to him will be given : and he that has not, even that which he has will be taken from him.

26 And he said, So is the kingdom of God, as if a man
27 should cast the seed upon the earth ; and should sleep, and rise night and day, and the seed should spring and
28 lengthen, he knows not how. The earth brings forth fruit of itself, first blade, then ear ; then corn is full
29 in the ear. But when the fruit is ripe, straightway he sends forth the sickle, because the harvest is come.

30 And he said, How must we liken the kingdom of God ?
31 or in what comparison must we put it ? It is like a grain of mustard seed, which, when it is sown upon the earth, is
32 less than all the seeds that are on the earth ; and when it is sown, it comes up, and becomes greater than all the herbs, and makes great branches ; so that the birds of the air are able to lodge under the shadow thereof.

33 And with many such parables spake he the word unto
34 them, as they were able to hear ; but without a parable was he not speaking unto them : and he explained all to his own disciples apart.

And on that day, when evening was come, he says unto 35
them, Let us pass over unto the opposite shore. And 36
when they sent the multitude away, they take him with
them as he was in the ship, and there were also with
him other ships. And there arises a great storm of wind, 37
and the waves were rushing into the ship, so that the ship
was now filling. And he was in the hinder part asleep 38
on the cushion: and they awake him and say unto him,
Teacher, carest thou not that we are perishing? And 39
being awaked, he rebuked the wind, and said unto the
sea, Peace, be still. And the wind ceased, and a great
calm took place. And he said unto them, Why are ye so 40
fearful? how is it that ye have not faith? And they 41
feared exceedingly, and said one to another, Who then is
this, that even the wind and the sea obey him?

CH.

AND they came unto the opposite shore of the sea, into v.
the country of the Gerasenes. And when he came out of 2
the ship, straightway there met him out of the tombs a
man with an unclean spirit, who had his dwelling in the 3
tombs; and no one could any longer bind him, even with a
chain; because he had been often bound with fetters and 4
chains, and the chains had been plucked asunder by him,
and the fetters broken in pieces; neither could any one
tame him; and always, night and day, in the tombs and 5
on the mountains, he was crying and cutting himself with
stones. And when he saw Jesus afar off, he ran and 6
worshipped him and cried with a loud voice, and says, 7
What have I to do with thee, Jesus, Son of the most
high God? I adjure thee by God, torment me not. For 8
he said unto it, Come out of the man, unclean spirit.
And he asked him, What is thy name? and he says unto 9
him, My name is Legion, for we are many. And he 10
besought him much that he would not send them away
out of the country. Now there was there nigh unto the 11
mountain a great herd of swine feeding; and they 12
besought him, saying, Send us into the swine, that we
may enter into them. And he permitted them. And the 13
unclean spirits came out and entered into the swine; and

the herd rushed down the steep into the sea (about two
14 thousand), and were choked in the sea. And the keepers
of them fled, and told it in the city and in the fields; and
15 they went to see what was done. And they come to Jesus,
and behold the demoniac who had the legion, sitting,
16 clothed, and of sound mind; and they were afraid. And
they that saw told them how it befell the demoniac, and
17 concerning the swine. And they began to beseech him to
depart from their borders. And as he was embarking
in the ship, the demoniac besought him that he might be
19 with him. And he allowed him not, but says unto him, Go
home to thy friends, and tell them what things the Lord
20 has done to thee and had mercy on thee. And he went
away, and began to proclaim in Decapolis what things
Jesus did to him, and all marvelled.

21 And when Jesus passed over in the ship unto the opposite
shore again, a great multitude was gathered together unto
22 him; and he was by the sea side. And there comes one
of the rulers of the synagogue, Jairus by name; and when
23 he saw him he falls at his feet and beseeches him much,
saying, My little daughter lies at the point of death, come
and lay thy hands on her, that she may be saved and
24 live. And he went away with him; and a great multitude
25 were following him and they were thronging him. And a
26 woman who had an issue of blood twelve years, and suffered
much by many physicians, and spent all she had, and was
27 nothing bettered but rather grew worse, when she heard
of Jesus, came in the multitude behind, and touched his
28 garment; for she said, If I may but have touched his gar-
29 ments, I shall be saved. And straightway the fountain of
her blood was dried up; and she knew in her body that she
30 was cured of the plague. And straightway Jesus knew
fully in himself the power that went out of him, and turned
him about in the multitude and said, Who touched my
31 garments? And his disciples said unto him, Thou seest
the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to see her that
33 did this thing. But the woman afraid and trembling,

knowing what had happened to her, came and fell down before him and told him all the truth. And he said 34 unto her, Daughter, thy faith has saved thee; go in peace, and be whole of thy plague. While he is still 35 speaking, they come from the ruler of the synagogue, saying, Thy daughter is dead; why troublest thou the Teacher any further? But Jesus refused to hear the word 36 that was spoken, and says unto the ruler of the synagogue, Be not afraid, only believe. And he allowed no one to follow 37 with him, save Peter and James, and John the brother of James. And they come into the house of the ruler of the 38 synagogue, and he beholds an uproar, and people weeping and wailing greatly, and having entered he says unto them, 39 Why do ye make a noise and weep? the child did not die, but is sleeping. And they laughed him to scorn. But he 40 put all forth, and takes with him the father and the mother of the child, and them that were with him, and enters in where the child was. And he took hold of the child's hand, 41 and says unto her, Talitha kum; which is, being interpreted, Maid, I say unto thee, rise. And straightway the maid stood 42 up and walked; for she was of the age of twelve years; and straightway they were astonished with a great astonishment. And he charged them much that no one should 43 know this, and commanded to give her to eat. CH.

AND he went out thence and comes into his own vi. country; and his disciples follow him. And when the 2 sabbath was come, he began to teach in the synagogue: and the many hearing him were astonished, saying, Whence has this man these things? and what is the wisdom which was given unto this man? and are such mighty works done by his hands? Is not this the carpenter, 3 the son of Mary, and brother of James and Joses and Judah and Simon? and are not his sisters here with us? and they were offended at him. And Jesus said unto 4 them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid 5 his hands upon a few sick and healed them. And he 6 marvelled because of their unbelief.

- 7 And he went round about the villages, teaching. And he calls unto him the twelve, and began to send them forth two and two; and gave them authority over the
8 unclean spirits, and charged them that they should take nothing for the journey, save a staff only; no bread, no
9 scrip, no brass in the girdle, but be shod with sandals, and not put on two coats. And he said unto them, Where-
10 soever ye may have entered into an house, there abide till ye go out thence. And whatsoever place will not receive
11 you, nor the people hear you, as ye depart thence, shake off the dust under your feet for a testimony to them. And
12 they went out, and preached that men should repent, and cast out many demons, and anointed with oil many sick, and healed them.
- 14 And king Herod heard, for his name was spread abroad; and he said, John the Baptist has been raised from the dead, and therefore the mighty works are active in
15 him. But others said, It is Elijah; and others said, It is a prophet like one of the prophets. But when Herod heard
16 he said, John whom I beheaded, he is raised.
- 17 For Herod himself sent and laid hold of John, and bound him in prison for Herodias' sake, his brother
18 Philip's wife, because he married her. For John was saying unto Herod, It is not lawful for thee to have thy brother's
19 wife. But Herodias was angry with him, and desired to kill him, and was not able: for Herod feared John, knowing
20 that he was a righteous and holy man, and kept him closely; and when he heard him was very anxious, and was hearing
21 him gladly. And a convenient day having come, when Herod on his birthday made a supper for his lords and the
22 high captains and the first men of Galilee, and the daughter of the said Herodias having come in and danced, she pleased Herod and them who sat with him at meat. And the king said unto the maid, Ask of me whatsoever
23 thou wilt, and I will give it thee; and he sware unto her, Whatsoever thou shalt ask, I will give thee, unto
24 the half of my kingdom. And she went forth and said unto her mother, What should I ask? And she said,

The head of John the Baptist. And she came in straight- 25 way with haste unto the king and asked, saying, I will that thou give me forthwith on a dish the head of John the Baptist. And though the king was exceeding sorry, yet 26 because of the oaths and them that sat with him at meat, he would not reject her. And straightway the king sent a 27 soldier of the guard and commanded to bring his head. And he went away and beheaded him in the prison, and brought 28 his head on a dish, and gave it to the maid, and the maid gave it to her mother. And when his disciples heard, they 29 came and took up his corpse, and laid him in a tomb.

And the apostles gather together unto Jesus, and told 30 him all things whatsoever they did and taught. And he 31 says unto them, Come ye yourselves apart into a desert place and rest a little. For there were many coming and going, and they had not time even to eat. And they went 32 away into a desert place apart by ship. And many saw 33 them going and knew them fully, and ran together on foot thither from all the cities, and outwent them.

And he went forth and saw a great multitude, and was 34 moved with compassion on them, because they were as sheep not having a shepherd; and he began to teach them many things. And the time being now far advanced, his 35 disciples came unto him and said, The place is desert and the time now far advanced: send them away, that 36 they may go into the fields and villages round about and buy themselves something to eat. But he answered 37 and said unto them, Give ye them to eat. And they say unto him, Must we go away and buy two hundred denarii worth of loaves, and give them to eat? And 38 he says unto them, How many loaves have ye? go see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by com- 39 panies upon the green grass. And they sat down in 40 ranks, by hundreds and by fifties. And when he took 41 the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave to the disciples to set before them; and the two fishes he divided

42, 43 among all. And they did all eat and were satisfied: and they took up of the fragments twelve baskets full, and of 44 the fishes. And they that did eat the loaves were five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go before to the opposite shore unto 46 Bethsaida, till he should send the multitude away. And when he dismissed them, he went away to the mountain 47 to pray. And when evening was come, the ship was in the midst of the sea, and he himself alone on the land. 48 and when he saw them tormented in rowing, (for the wind was contrary unto them,) about the fourth watch of the night he comes unto them walking on the sea. And 49 he wished to pass them; but when they saw him walking on the sea, they supposed it was an apparition, and cried 50 out: for all saw him and were troubled. But straightway he spake with them, and said unto them, Be of good 51 cheer; it is I; be not afraid. And he went up to them into the ship; and the wind ceased: and they were exceed- 52 ingly astonished in themselves. For they understood not the matter of the loaves, but their heart was hardened.

53 And they passed over to the land and came into 54 Gennesaret, and came to anchor. And when they came 55 out of the ship, straightway they knew him, and ran about through that whole region, and began to carry about on beds those that were sick, wherever they were hearing he 56 was. And whithersoever he entered, into villages, or into cities, or into fields, they laid the sick in the market-places, and besought him that they might touch if it were but the fringe of his garment: and as many as touched him were saved.

CH. VII. AND there gather together unto him the Pharisees and 2 certain of the scribes who came from Jerusalem. And having seen some of his disciples that they eat the loaves 3 with common, that is to say, with unwashen, hands; (for the Pharisees, and all the Jews, except they wash their hands often, eat not, holding the tradition of the elders; 4 and when they return from market, except they wash

themselves, they eat not ; and many other things there are, which they received to hold, washings of cups and of pots and of brazen vessels) the Pharisees and the scribes asked 5 him, Why walk not thy disciples according to the tradition of the elders, but eat the loaf with common hands ? But he 6 said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, *This people honours me with the lips ; but their heart is far from me. But in vain they worship me,* 7 *while they teach for doctrines men's commandments.* Having 8 left the commandment of God, ye are holding the tradition of men. And he said unto them, Full well do ye reject the 9 commandment of God, that ye may keep your tradition. For Moses said, *Honour thy father and thy mother ;* and 10 *He that curses father or mother, let him die the death.* But ye say, If a man shall say to the father or the 11 mother, Be that Korban, that is, an offering, whatsoever thou mightest have been profited by from me ; ye allow him 12 no more to do aught for his father or his mother, making 13 the word of God of none effect by your tradition which ye delivered. And many such like things ye do. And 14 when he called the multitude again unto him, he said unto them, Hear me all of you, and understand. There 15 is nothing from without the man that entering into him can defile him : but the things which come out of the man are those that defile the man. And when he entered 17 into the house away from the multitude, his disciples asked him concerning the parable. And he says unto them, Are 18 ye so without understanding also ? Do ye not perceive, that whatsoever from without enters into the man, it cannot defile him, because it enters not into his heart but into 19 the belly, and goes out into the sewer ; this he said, pronouncing all the food clean ? And he said, That which 20 comes out of the man, it defiles the man. For from within, 21 out of the heart of men, proceed the evil reasonings, fornications, thefts, murders, adulteries, covetousness, malice, 22 deceit, lasciviousness, an evil eye, blasphemy, pride, fool- 23 ishness ; all these evil things proceed from within and defile the man.

24 And he arose thence, and went away into the borders of Tyre. And when he entered into an house he would have no
25 one know it; and yet he could not be hid. But a woman, whose little daughter had an unclean spirit, straightway
26 heard of him, and came in and fell at his feet; the woman was a Gentile, a Syrophenician by nation; and she asked him that he would cast forth the demon out of her little
27 daughter. And he said unto her, Allow the children first to be satisfied: for it is not good to take the children's
28 bread and cast it to the dogs. But she answered and says unto him, Yea, Lord: even the dogs under the table eat of
29 the children's crumbs. And he says unto her, For this saying go thy way; the demon is gone out of thy daughter.
30 And she went away into her house, and found the child laid upon the bed, and the demon gone out.

31 And again, having gone forth out of the borders of Tyre, he came through Sidon to the sea of Galilee, between the
32 borders of Decapolis. And they bring unto him one deaf and having an impediment in his speech; and beseech
33 him to lay his hand upon him. And he took him away from the multitude apart, and put his fingers into his ears
34 and spat and touched his tongue; and looking up to heaven, he sighed, and says unto him, Ephphatha, that is, Be
35 opened. And his ears were opened, and the string of his
36 tongue was straightway loosed, and he spake plain. And he charged them that they should tell no one: but the
37 more he charged them, so much the more abundantly did they proclaim it. And they were astonished beyond measure, saying, He has done all things well; he makes both the deaf to hear and speechless ones to speak.

CH. VIII. In those days again, when there was a great multitude and they had nothing to eat, he called his disciples unto him,
2 and says unto them, I am moved with compassion toward the multitude, because they continue with me now three days,
3 and having nothing to eat. And if I send them away fasting to their home they will faint in the way; and some
4 of them are come from far. And his disciples answered him, Whence can one satisfy these with loaves here in the

wilderness? And he asked them, How many loaves have 5
ye? And they said, Seven. And he commands the multi- 6
tude to sit down on the earth, and took the seven loaves,
and gave thanks, and brake them, and gave to his disciples
to set before them; and they set them before the multi-
tude. And they had a few little fishes: and he blessed, 7
and set them before them. And they did eat, and were satis- 8
fied, and they took up remnants of fragments, seven baskets.
And they were about four thousand; and he sent them away. 9

And straightway he embarked in the ship with his dis- 10
ciples, and came into the parts of Dalmanutha. And the 11
Pharisees came forth and began to question with him,
seeking from him a sign from heaven, tempting him. And 12
he sighed deeply in his spirit, and says, Why does this
generation seek a sign? verily I say unto you, A sign shall
not be given unto this generation. And he left them, and 13
embarked again, and departed to the opposite shore.

And they forgot to take loaves; neither had they in the 14
ship with themselves more than one loaf. And he charged 15
them, saying, Take heed, beware of the leaven of the
Pharisees and of the leaven of Herod. And they reasoned 16
among themselves, It is because we have no loaves. And 17
when he knew, he says unto them, Why reason ye, because
ye have no loaves? do ye not yet perceive, neither under-
stand? have ye your heart hardened? having eyes, see 18
ye not? and having ears, hear ye not? and do ye not
remember, when I brake the five loaves among the five 19
thousand, how many baskets full of fragments ye took up?
They say unto him, Twelve. And when the seven among 20
the four thousand, how many wallets full of fragments ye
took up? And they say, Seven. And he said unto them, 21
Do ye not yet understand?

And they come to Bethsaidan. And they bring a blind 22
man unto him, and beseech him to touch him. And he 23
took hold of the hand of the blind man, and brought him out
of the village; and when he spat into his eyes, he put his
hands upon him, and asked him if he saw aught. And 24
he looked up and said, I behold men; for I see them as

25 trees, walking. After that he put his hands again upon his eyes ; and he saw clearly and was restored, and was
26 looking upon all things distinctly. And he sent him to his home, saying, Go not into the village.

27 And Jesus went out, and his disciples, into the villages of Cesarea Philippi : and by the way he asked his disciples,
28 saying unto them, Who do men say that I am ? And they spake unto him, saying, John the Baptist ; and others,
29 Elijah ; and others, one of the prophets. And he asked them, But who say ye that I am ? Peter answered and said
30 unto him, Thou art the Christ. And he charged them strictly
31 that they should tell no one of him. And he began to teach them, that the Son of man must suffer much, and be rejected by the elders, and the chief priests, and the scribes,
32 and be killed, and after three days rise again. And he spake the saying openly. And Peter took him aside, and began
33 to rebuke him. But when he turned about and looked on his disciples, he rebuked Peter and said, Get thee behind me, Satan : for thou thinkest not the things of God, but those of men.

34 And when he called the multitude unto him with his disciples, he said unto them, Whosoever desires to follow after me, let him deny himself, and take up his cross and
35 follow me. For whosoever desires to save his life will lose it ; and whosoever shall lose his life, for my sake and
36 the gospel's, will save it. For what does it profit a man, to gain the whole world and forfeit his life ? For what
37 must a man give in exchange for his life ? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation ; of him also shall the
38 Son of man be ashamed when he comes in the glory of his Father with the holy angels. AND he said unto them, Verily I say unto you, that there are some of those standing here who will not taste of death till they see the kingdom of God already come with power.

2 And after six days Jesus takes with him Peter and James and John, and brings them up unto an high mountain apart by themselves, and was transfigured before

them, and his garments became shining, exceeding white, 3
such as a fuller on the earth cannot whiten them so. And 4
there appeared unto them Elijah with Moses: and they
were talking with Jesus. And Peter answered and said to 5
Jesus, Rabbi, it is good for us to be here; and let us make
three tabernacles, one for thee, and one for Moses, and
one for Elijah. For he knew not what he should answer; 6
for they became sore afraid. And there came a cloud 7
overshadowing them; and a voice came out of the cloud,
This is my beloved Son; hear him. And suddenly, when 8
they looked round about, they saw no one any more, save
Jesus only with themselves. And as they come down 9
from the mountain, he charged them that they should tell
no man what they saw, unless when the Son of man should
have risen from the dead. And they kept the saying to 10
themselves, questioning one with another what the rising
from the dead meant. And they asked him, saying, Why 11
say the Pharisees and the scribes that Elijah must come
first? and he said unto them, Elijah having come first 12
restores all things. And how is it written of the Son of
man? That he must suffer much and be set at nought.
But I say unto you, That Elijah also is come, and they did 13
unto him whatsoever they pleased, as it is written of him.

And when they came to the disciples, they saw a great 14
multitude about them, and the scribes questioning with
them. And straightway all the multitude, when they 15
beheld him, were sore amazed, and running up to him
were saluting him. And he asked them, What question ye 16
with them? And one of the multitude answered him, 17
Teacher, I brought unto thee my son, who has a speechless
spirit; and wheresoever it takes him, it tears: and he 18
foams, and gnashes the teeth, and pines away: and I
spake to thy disciples that they should cast it out; and
they could not. He answered and said unto them, O 19
faithless generation, how long shall I be with you? how
long shall I suffer you? bring him unto me. And they 20
brought him unto him. And when he saw him, straightway
the spirit tare him greatly; and he fell on the earth and

21 wallowed foaming. And he asked his father, How long is it ago since this has come unto him? and he said, From
22 childhood; and oftentimes it cast him both into fire, and into waters, to destroy him: but if thou canst do any
23 thing, have compassion on us and help us. And Jesus said unto him, Why the expression, If thou canst? All things
24 are possible to him that believes. Straightway the father of the child cried and said, I believe; help thou mine
25 unbelief. But when Jesus saw that the multitude came running together, he rebuked the unclean spirit, saying unto it, Thou speechless and deaf spirit, I command thee,
26 come out of him and enter no more into him. And it cried, and rent him sore, and came out: and he became as one
27 dead; so that the many said, He is dead. But Jesus laid hold of him by the hand and lifted him up; and he
28 arose. And when he came into the house, his disciples
29 asked him apart, Why could not we cast it out? And he said unto them, This kind can come forth by nothing but by prayer.

30 And they went out thence and passed along through Galilee; and he would not that any one should know;
31 for he was teaching his disciples and saying unto them, The Son of man is delivered up into the hands of men, and they will kill him; and having been killed, he shall
32 rise after three days. But they understood not the saying, and were afraid to ask him.

33 And they came into Capernaum. And when he was in the house he asked them, Why were ye reasoning together
34 on the way? But they held their peace: for they reasoned
35 among themselves on the way, who is the greater. And he sat down, and called the twelve, and says unto them, If any one desires to be first, he shall be last of all and
36 minister of all. And he took a little child and set him in the midst of them, and when he took him in his arms, he
37 said unto them, Whosoever will receive one of these little children in my name, receives me: and whosoever receives
38 me, receives not me but him that sent me. John said to him, Teacher, we saw one casting out demons in thy name,

who follows not us: and we were forbidding him, because he follows not us. But Jesus said, Forbid him not: for there is no one who shall do a mighty work in my name, and will be able to speak evil of me lightly; for he that is not against us is for us. For whosoever shall give you a cup of water to drink in my name, because ye are Christ's, verily I say unto you, he will not lose his reward. And whosoever shall cause one of these little ones who believe to offend, it is better for him that an ass's millstone were put about his neck, and he were cast into the sea. And if thy hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having the two hands to go away into hell, into the fire unquenchable. And if thy foot cause thee to offend, cut it off: it is better for thee to enter into life halt, than having the two feet to be cast into hell. And if thine eye cause thee to offend, cast it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell, where their worm dies not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt become saltless, wherewith will ye season it? have salt in yourselves, and be at peace one with another.

CH.

And he arose thence, and comes into the borders of Judaea and beyond the Jordan; and multitudes come together unto him again; and as he was wont, he was teaching them again. And the Pharisees came up and asked him, Is it lawful for a man to put away his wife? tempting him. But he answered and said unto them, What did Moses command you? And they said, Moses permitted to write a bill of divorce, and to put away. But Jesus said unto them, In regard to your hardheartedness he wrote you this commandment. But from the beginning of the creation he made them male and female; *for this cause shall a man leave his father and his mother, and they two shall become one flesh*: so that they are no more two, but one flesh. What therefore God joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he says unto them, Whosoever

x.

shall put away his wife, and shall marry another, commits adultery against her. And if she shall put away her husband and marry another, she commits adultery.

And they brought to him little children, that he might touch them; but the disciples rebuked the bringers. But when Jesus saw, he was indignant, and said unto them, Leave the little children to come unto me, forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever will not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and blessed, putting his hands on them.

And as he is going forth into the way, one came running up and kneeled to him and asked him, Good Teacher, what shall I do that I may inherit everlasting life? But Jesus said unto him, Why callest thou me good? none is good but one, God. Thou knowest the commandments, *Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother.* And he said unto him, Teacher, all these I kept from my youth. And Jesus beholding him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me. But he was sad at the saying, and went away sorry: for he had great possessions. And Jesus looked round about, and says unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answered again, and said unto them, Children, how hard is it to enter into the kingdom of God! Is it easier for a camel to go through the eye of the needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying to themselves, And who can be saved? Jesus looked upon them, and said, With men it is impossible, but not with God: for all things are possible with God. Peter began to say unto him, Behold, we have left all and have followed thee. Jesus said, Verily I say unto you, there is none that has left house, or brethren, or

sisters, or mother, or father, or children, or lands, for my sake and the gospel's, unless he shall receive an hundred- 30 fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, amid persecutions; and in the world to come life everlasting. But many 31 first will be last, and the last first.

And they were in the way going up to Jerusalem; and 32 Jesus was going before them, and they were amazed; and they followed and feared. And he took again to him the twelve, and began to tell them the things about to happen unto him, Behold, we are going up to Jerusalem; and the 33 Son of man will be delivered up to the chief priests and the scribes; and they will condemn him to death, and will deliver him up to the Gentiles: and they will mock him, 34 and will spit upon him, and will scourge him and kill: and after three days he will rise again.

And James and John, the sons of Zebedee, come to him, 35 saying unto him, Teacher we desire that thou shouldest do for us whatsoever we shall ask thee. And he said unto them, 36 What do ye desire that I should do for you? They said 37 unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left, in thy glory. But Jesus 38 said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with? And they said unto him, We 39 are able. And Jesus said unto them, Ye will drink the cup that I drink, and with the baptism that I am baptized shall ye be baptized; but to sit on my right hand or on my 40 left is not mine to give, but it will be given to them for whom it has been prepared.

And when the ten heard, they began to be indig- 41 nant about James and John. And Jesus called them 42 unto him, and says unto them, Ye know that they who are accounted to rule over the Gentiles exercise dominion over them, and their great exercise authority over them. But it is not so among you: but whosoever desires to 43 become great among you, will be your minister: and 44 whosoever of you desires to become first, will be servant

45 of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come into Jericho. And as he departed from Jericho and his disciples and a great multitude, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the
47 wayside. And when he heard that it was Jesus of Nazareth, he began to cry and say, Jesus, son of David, have mercy
48 on me. And many rebuked him that he should hold his peace : but he cried the more a great deal, Son of David,
49 have mercy on me. And Jesus stood and said, Call him. And they call the blind man, saying unto him, Be of good
50 cheer, rise ; he calls thee. And he cast away his garment, and leaped up and came to Jesus. And Jesus
51 answered him and said, What wilt thou that I shall do unto thee ? The blind man said unto him, Rabbuni, that I may
52 receive sight. And Jesus said unto him, Go thy way ; thy faith has saved thee. And straightway he received sight, and followed him on the way.

CH. XI. And when they draw nigh to Jerusalem and to Bethany,
2 at the mount of Olives, he sends two of his disciples and says unto them, Go into the village over against you : and straightway at entering into it ye will find a colt tied, whereon no man has yet sat ; loose and bring
3 him. And if any one say unto you, Why do ye this ? say ye, The Lord has need of him ; and straightway he
4 sends him again hither. And they went away, and found the colt tied by the door without on the cross-way ; and
5 they loose him. And some of those standing there said unto them, What are ye doing, loosing the colt ? And they
6 said unto them as Jesus said : and they let them go. And they bring the colt to Jesus, and cast their garments on
7 him ; and he sat upon him. And many spread their garments in the way, and others branches, having cut them
8 out of the fields. And those going before and those following, cried, Hosanna ; Blessed be he that comes in
9 the name of the Lord : blessed be the coming kingdom of our father David, Hosanna in the highest.

And he entered into Jerusalem, into the temple: and 11
when he looked round about upon all things, the hour being
now late, he went out into Bethany with the twelve.

And on the morrow, when they came out from Bethany, 12
he was hungry. And when he saw a fig tree afar off having 13
leaves, he came, if haply he might find any thing thereon:
and when he came to it, he found nothing but leaves; for it
was not the season of figs. And he answered and said 14
unto it, Let no one eat fruit from thee henceforward for ever.
And his disciples were hearing.

And they come into Jerusalem. And he entered into 15
the temple, and began to cast out the sellers and the buyers
in the temple, and overthrew the tables of the money-
changers, and the seats of them selling the doves; and 16
allowed not that any one should carry a vessel through
the temple, and taught and said unto them, Is it not 17
written, *My house shall be called an house of prayer for all the
nations? but ye have made it a den of robbers.* And the chief 18
priests and the scribes heard, and were seeking how they
might destroy him: for they feared him; for all the multi-
tude were astonished at his teaching.

And when evening came, he went forth out of the city. 19

And passing by in the morning, they saw the fig tree 20
withered away from the roots. And Peter calling to remem- 21
brance says unto him, Rabbi, behold, the fig tree which thou
cursedst is withered away. And Jesus answering says unto 22
them, Have faith in God. Verily I say unto you, whoso- 23
ever shall say unto this mountain, Be removed and cast
into the sea, and doubt not in his heart, but believe that
what he says comes to pass, he shall have it. Therefore 24
I say unto you, all things whatsoever ye pray for and ask,
believe that ye received, and ye shall have them. And 25
when ye stand praying, forgive, if ye have aught against
any; that your Father also who is in heaven may forgive
you your trespasses.

And they come again into Jerusalem; and as he was 27
walking in the temple, there come to him the chief priests,
and the scribes, and the elders, and said unto him, By what 28

authority doest thou these things? or who gave thee this
29 authority to do these things? And Jesus said unto them,
I will ask you one question, and answer me, and I will tell
30 you by what authority I do these things. The baptism of
31 John, was it from heaven or from men? answer me. And
they reasoned with themselves, saying, If we say, From
32 heaven; he will say, Why then did ye not believe him? But
should we say, From men? they feared the people; for all
33 counted John that he was a prophet indeed. And they
answered and say unto Jesus, We know not. And Jesus
says unto them, Neither do I tell you by what authority I
do these things.

CH. XII. And he began to speak unto them in parables. A man
planted a vineyard, and put an hedge about it, and digged
a wine press, and built a tower, and let it out to husband-
2 men, and went abroad. And at the season he sent to the
husbandmen a servant, that he might receive from the
3 husbandmen of the fruits of the vineyard. And they took
4 and beat him, and sent him away empty. And again he
sent unto them another servant; and him they wounded in
5 the head, and treated shamefully. And he sent another;
and him they killed, and many others; beating some and
6 killing some. He had yet one beloved son; he sent him
7 last unto them, saying, They will reverence my son. But
those husbandmen said to themselves, This is the heir;
come, let us kill him, and the inheritance will be ours.
8 And they took him and killed him, and cast him out of the
9 vineyard. What will the lord of the vineyard do? he will
come and destroy the husbandmen, and give the vineyard
10 unto others. Did ye not even read this scripture: *The stone
which the builders rejected, the same was made the head of the*
11 *corner: this proceeded from the Lord, and it is marvellous in*
12 *our eyes?* And they were seeking to lay hold of him, and
feared the multitude: for they knew that he spake the
parable with reference to them. And they left him and
went away.

13 And they send unto him some of the Pharisees and of
14 the Herodians, to catch him by speech. And when they

came, they say unto him, Teacher, we know that thou art true, and carest for no one : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Caesar or not ? must we give or 15 not give ? But he, seeing their hypocrisy, said unto them, Why tempt ye me ? bring me a denarius, that I may see it. And they brought it. And he says unto them, Whose is 16 this image and the superscription ? and they said unto him, Caesar's. And Jesus said unto them, Render unto Caesar 17 the things which are Caesar's, and unto God the things which are God's. And they were marvelling greatly at him.

And the Sadducees come to him, who say there is no 18 resurrection, and asked him, saying, Teacher, Moses wrote 19 unto us, *If a man's brother die, and leave a wife behind, and leave no child, that his brother should take the wife, and raise up seed unto his brother.* There were seven brothers : and 20 the first took a wife, and dying left no seed. And the second 21 took her, and died, having left behind no seed ; and the third in the same manner ; and the seven left no seed. 22 Last of all the woman died also. In the resurrection, when 23 they shall rise, of which of them will she be wife ? for the seven had her for a wife. Jesus said unto them, Are ye not 24 therefore deceived, because ye know not the scriptures, nor yet the power of God ? For when they shall rise from the 25 dead, they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the dead, that 26 they are raised ; did ye not read in the book of Moses, in the bush passage, how God spake unto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob ?* He is not the God of dead, but of living. Ye are 27 greatly deceived.

And one of the scribes came up, and having heard them 28 reasoning together, perceiving that he answered them well, asked him, Which is the first commandment of all ? Jesus 29 answered, The first is, *Hear, O Israel ; The Lord our God is one Lord : and thou shalt love the Lord thy God from all thy 30 heart, and from all thy soul, and from all thy mind, and from all thy strength.* The second is this, *Thou shalt love thy neigh- 31*

bour as thyself. There is none other commandment greater
32 than these. And the scribe said unto him, Well, Teacher,
thou saidst of a truth that there is one, and there is
33 none other but he: and to love him from all the heart,
and from all the understanding, and from all the strength,
and to love his neighbour as himself, is more than all the
34 whole burnt-offerings and the sacrifices. And when Jesus
saw him that he answered intelligently, he said unto him,
Thou art not far from the kingdom of God. And no one
durst question him any more.

35 And Jesus answered and said, while teaching in the
temple, How say the scribes that Christ is David's son?
36 David himself said in the Holy Spirit, *The Lord said unto my
Lord, Sit thou on my right hand, till I make thine enemies thy*
37 *footstool.* David himself calls him Lord, and whence is he
his son? And the great multitude was hearing him gladly.

38 And in his teaching he said, Beware of the scribes,
who like to go about in long robes, and salutations in the
39 markets, and the chief seats in the synagogues, and the
40 chief places at the feasts: who devour widows' houses, and
for a pretence make long prayers; these will receive more
abundant judgment.

41 And he sat over against the treasury, and was beholding
how the multitude cast money into the treasury: and many
42 rich were casting in much, and there came one poor widow,
43 and cast in two mites, which are a farthing. And he called
unto him his disciples, and said unto them, Verily I say
unto you, that this poor widow has cast more in than all
44 who are casting into the treasury: for all cast in out of
their abundance, but she out of her want did cast in all
that she had, her whole living.

CH. XIII. AND as he was going out of the temple, one of his dis-
ciples says unto him, Teacher, see what manner of stones
2 and what manner of buildings. And Jesus said unto him,
Seest thou these great buildings? there will not be left one
3 stone upon another, that will not be destroyed. And as he
sat at the mount of Olives, over against the temple, Peter
4 and James and John and Andrew asked him apart, Tell

us, when will these things be? and what the sign when all these things are about to be accomplished? And Jesus 5 began to say unto them, Take heed that no one deceive you. Many will come in my name, saying, I am he, and 6 will deceive many. But when ye shall hear of wars and 7 rumours of wars, be not troubled: they must come to pass, but the end is not yet. For nation will rise against 8 nation, and kingdom against kingdom: there will be earthquakes in divers places, there will be famines. These are a beginning of sorrows. But take heed to yourselves: they 9 will deliver you up to councils; and in synagogues ye will be beaten: and ye shall stand before rulers and kings for my sake, for a testimony unto them. And the gospel must first 10 be preached among all the nations. And when they lead you 11 away, delivering you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit. And brother will deliver up brother to death, and 12 father child; and children will rise up against parents, and will put them to death. And ye will be hated by all 13 for my name's sake: but he that endured to the end, the same will be saved. But when ye shall see the abomination 14 of desolation standing where it ought not, (he that reads let him perceive,) then let them who are in Judaea flee to the mountains: and let him who is on the housetop not come 15 down, nor enter to take anything out of his house: and let 16 not him who is in the field turn back to take his garment. But woe unto them that are with child, and to them that 17 give suck in those days! And pray ye that it be not in 18 winter. For those days will be affliction, such as has not 19 been from the beginning of the creation which God created unto this time, neither shall be. And if the Lord had not 20 shortened the days, no flesh would have been saved: but for the elect's sake, whom he elected, he shortened the days. And then if any one say to you, Lo, here is the Christ; lo, 21 there; believe not. But there will rise false Christs and false 22 prophets, and will do signs and wonders, to deceive, if it were possible, the elect. But take ye heed: I have foretold 23

24 you all. But in those days, after that affliction, the sun
25 will be darkened, and the moon will not give her light, and
the stars will be falling out of the heaven, and the powers
26 that are in the heavens will be shaken. And then will they
see the Son of man coming in clouds with great power
27 and glory. And then will he send the angels, and will
gather together the elect from the four winds, from the
28 end of the earth to the end of heaven. But learn the
parable from the fig tree. As soon as its branch becomes
tender, and puts forth the leaves, ye know that the
29 summer is nigh: so likewise ye, when ye shall see these
things come to pass, know that he is nigh, at the doors.
30 Verily I say unto you, that this generation will not
31 pass till all these things come to pass. The heaven
and the earth will pass: but my words will not pass.
32 But of that day or the hour knows no one, neither the
33 angels in heaven, nor the Son, but the Father. Take
34 heed, watch: for ye know not when the time is. It is as
a man abroad, who left his house, and gave the authority
to his servants, to every one his work; and commanded
35 the porter to watch. Watch therefore: for ye know not
when the master of the house comes, at evening, or at mid-
36 night, or at cock-crowing, or in the morning: lest coming
37 suddenly he find you sleeping. And what I say unto you
I say unto all, Watch.

CH. XIV. AFTER two days was the passover and the unleavened
bread; and the chief priests and the scribes were seeking how
2 they might lay hold of him by craft and kill him. For they
said, Not at the feast, lest there be an uproar of the people.
3 And being in Bethany in the house of Simon the leper,
as he sat at table there came a women having an alabaster
box of ointment of spikenard, pure, very costly; she brake
4 the box, and poured it down on his head. And some were
indignant among themselves, To what purpose has been
5 this destruction of the ointment? For this ointment could
have been sold for more than three hundred denarii, and
have been given to the poor; and they sternly charged
6 her. But Jesus said, Leave her; why trouble ye her? she

wrought a good work upon me. For the poor ye have 7
always with yourselves, and whensoever ye will ye may
do them good, but me ye have not always. She did what 8
she could : she anointed my body beforehand for the burial.
But verily I say unto you, Wheresoever the gospel shall be 9
preached throughout the whole world, what this woman
did will also be told for a memorial of her.

And Judas Iscariot, the one of the twelve, went away 10
unto the chief priests, that he might deliver him up unto
them. And when they heard, they were glad, and promised 11
to give him money. And he was seeking how he might
opportunately deliver him up.

And the first day of the unleavened bread, when they 12
killed the passover, his disciples say unto him, Where wilt
thou that we go and prepare that thou mayest eat the
passover? And he sends forth two of his disciples and 13
says unto them, Go into the city, and there shall meet you
a man bearing a pitcher of water, follow him ; and where- 14
soever he shall go in, say to the householder, The Teacher
says, Where is my guest-chamber, where I may eat
the passover with my disciples? And he will show you 15
a large upper room, spread ready, and there prepare for
us. And the disciples went forth and came into the city, 16
and found as he said unto them, and prepared the passover.

And when it was evening he comes with the twelve. 17
And as they sat at table and did eat, Jesus said, Verily 18
I say unto you, that one of you will deliver me up, he
that eats with me. They began to be sorry and to say 19
unto him one by one, Is it I? And he said unto them, It 20
is one of the twelve that dips with me into the dish. For 21
the Son of man indeed goes, as it is written of him : but
woe unto that man by whom the Son of man is delivered
up ! it were good for him if that man had not been born.
And as they were eating, he took a loaf, and blessed, 22
and brake, and gave to them, and said, Take : this is my
body. And he took a cup, and gave thanks, and gave it to 23
them ; and all drank of it. And he said unto them, This is 24
my blood of the covenant, which is shed for many. Verily 25

I say unto you, I will not at all drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they sang the hymn they went out to the
27 mount of Olives. And Jesus says unto them, All ye will
be offended, because it is written, *I will smite the shepherd,*
28 *and the sheep will be scattered abroad.* But after I
shall have been raised, I will go before you into Galilee.
29 But Peter said unto him, Though all shall be offended,
30 yet will not I. And Jesus says unto him, Verily I say
unto thee, that thou wilt to-day, this night, before a cock
31 crow twice, deny me thrice. But he spake the more
vehemently, Though I should even die with thee, I will not
deny thee. In the same manner also said all.

32 And they come into an enclosure named Gethsemane;
and he says to his disciples, Sit ye here till I shall have
33 prayed. And he takes with him Peter and James and John,
34 and began to be sore amazed and dejected, and says unto
them, My soul is exceeding sorrowful even unto death: abide
35 here, and watch. And he went forward a little, and fell on
the earth, and prayed that, if it were possible, the hour might
36 pass from him, and said, Abba, Father, all things are
possible unto thee; take away this cup from me: neverthe-
37 less not what I will, but what thou wilt. And he comes,
and finds them asleep, and says unto Peter, Simon, sleepest
38 thou? wast thou not able to watch one hour? Watch
and pray, that ye enter not into temptation. The spirit
39 indeed is willing, but the flesh weak. And again he went
40 away and prayed, saying the same words. And when he
returned, he found them again sleeping, for their eyes were
41 very heavy, and they knew not what to answer him. And
he comes the third time, and says unto them, Sleep on
now and take your rest: it is enough, the hour is come;
behold, the Son of man is delivered up into the hands of
42 the sinners. Rise, let us be going; behold, he that delivers
me up is at hand.

43 And straightway, while he is yet speaking, arrives Judas
Iscariot, one of the twelve, and with him a multitude with
swords and staves, from the chief priests and the scribes

and elders. Now he that delivers him up had given them 44
a signal, saying, Whomsoever I shall kiss, that is he; lay
hold of him, and lead him away safely. And when he came, 45
he went up straightway to him, and says, Rabbi; and kissed
him tenderly; and they laid their hands on him, and laid 46
hold of him. And some one of them that stood by drew 47
the sword, and smote the servant of the high priest, and
took off his ear. And Jesus answered and said unto them, 48
Ye came out, as against a robber, with swords and staves
to take me; I was daily with you in the temple teaching, 49
and ye did not lay hold of me: but it is that the scriptures
may be fulfilled. And they all left him and fled. 50

And there followed with him a certain young man, having 51
a linen cloth cast about his naked body; and they lay hold
of him; but he left the linen cloth behind, and fled naked. 52

And they led Jesus away to the high priest; and with 53
him come together all the chief priests and the elders and
the scribes. And Peter followed him afar off, even into 54
the court of the high priest, and was sitting with the
attendants, and warming himself at the light.

Now the chief priests and all the Sanhedrim were 55
seeking witness against Jesus to put him to death, and
were finding none; for many were bearing false witness 56
against him, and their testimonies were not alike. And 57
there arose certain, and were bearing false witness against
him, saying, We heard him say, I will destroy this temple 58
made with hands, and within three days I will build
another made without hands. And not even so was their testi- 59
mony alike. And the high priest arose in the midst and 60
asked Jesus, saying, Answerest thou nothing to what these
witness against thee? But he held his peace, and answered 61
nothing. Again the high priest asked him, and says unto
him, Art thou the Christ, the Son of the Blessed? And 62
Jesus said, I am: and ye will see the Son of man sitting
on the right hand of the Power, and coming with the clouds
of heaven. But the high priest rent his clothes, and says, 63
What further need have we of witnesses? Ye heard the 64
blasphemy: what seems good to you? And they all con-
demned him to be liable to death.

65 And some began to spit on him, and to cover his face, and to smite him with their fists, and to say unto him, Prophecy; and the attendants with blows took him in charge.

66 And as Peter was beneath in the court, there comes
67 one of the maids of the high priest, and when she saw Peter warming himself, she looked upon him and says,
68 And thou wast with Jesus the Nazarene. But he denied, saying, I know not, neither understand I what thou sayest.
69 And he went out into the porch, and a cock crew. And the maid saw him, and began again to say to them
70 standing by, This is one of them. But he denied again. And after a little, again those standing by said to Peter,
71 Surely thou art of them: for thou art a Galilean. But he began to curse and to swear, I know not this man
72 of whom ye speak. And straightway a cock crew a second time. And Peter remembered the word how Jesus said unto him, Before a cock crow twice thou wilt deny me thrice. And when he thought thereon he was weeping.

CH. XV. AND straightway in the morning the chief priests, having prepared counsel with the elders and the scribes and the whole Sanhedrim, bound Jesus and led him away,
2 and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said
3 unto him, Thou sayest it. And the chief priests were
4 accusing him of many things. And Pilate asked him again, Answerest thou nothing? behold how many things
5 they accuse thee of. But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at feast-time he was wont to release unto them one
7 prisoner, whomsoever they asked. And there was one called Barabbas, bound with the insurgents who had
8 committed murder in the insurrection. And the multitude came up and began to ask according as he usually
9 did for them. But Pilate answered them saying, Will ye
10 that I release unto you the King of the Jews? for he perceived that because of envy the chief priests had delivered
11 him up. But the chief priests stirred up the multitude,
12 that he should rather release Barabbas unto them. And

Pilate answered again and said unto them, What then will ye that I should do with him whom ye call the King of the Jews? And they cried again, Crucify him. And Pilate 13, 14 said unto them, Why, what evil did he? But they cried exceedingly, Crucify him. And so Pilate, wishing to content the multitude, released Barabbas unto them, and delivered up Jesus, after having scourged him, to be crucified.

And the soldiers led him away into the court, that is, 16 palace; and they call together the whole band. And they 17 clothe him with purple, and platted a crown of thorns, and put it on him, and began to salute him, Hail, King 18 of the Jews! and they smote his head with a reed, and 19 spat upon him, and bowing their knees worshipped him. And when they mocked him, they took the purple off him, 20 and put his own garments on him.

And they lead him out to crucify him. And they 21 compel one Simon of Cyrene, passing by, coming from the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, 22 which is, being interpreted, place of a skull. And they 23 were giving him wine mingled with myrrh; but he took it not. And they crucify him, and divide his garments among 24 them, casting lots upon them, what every one should take. And it was the third hour, and they crucified him. 25 And the superscription of his accusation was written over, 26 THE KING OF THE JEWS.

And with him they crucify two robbers, one on his 27 right hand and one on his left. And they that passed 29 by were blaspheming him, wagging their heads and saying, Alas, thou that destroyest the temple and buildest it in three days, save thyself by coming down from the cross. 30 In like manner also the chief priests mocking said among 31 themselves with the scribes, He saved others; himself he cannot save; the Christ, the King of Israel, let him come 32 down now from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness 33

34 over the whole earth unto the ninth hour. And at
the ninth hour Jesus cried with a loud voice, Eloi, Eloi,
lema sabachthani? which is, being interpreted, My God,
35 my God, why didst thou forsake me? And some of them
standing by, when they heard it, said, Behold, he calls for
36 Elijah. And one ran and filled a sponge with vinegar,
and put it on a reed, and gave him to drink, saying, Let
37 us see whether Elijah is coming to take him down. And
38 Jesus uttering a loud cry expired. And the veil of the
39 temple was rent into two from top to bottom. And when
the centurion who stood by over against him, saw that he
so expired, he said, Truly this man was God's son.

40 And there were also women beholding afar off: among
whom was also Mary the Magdalene, and Mary the mother
41 of James the less and of Joses, and Salome; who, when he
was in Galilee, were following him, and ministering unto
him; and many other women who came up with him unto
Jerusalem.

42 And when evening was now come, since it was the
43 preparation, that is, the day before the sabbath, Joseph of
Arimathea, an honourable counsellor, who was also himself
waiting for the kingdom of God, came, and went in boldly
44 unto Pilate, and begged the body of Jesus. And Pilate
 marvelled if he were already dead: and calling unto him
the centurion, he asked him whether he had been long dead:
45 and when he knew from the centurion, he presented the
46 corpse to Joseph. And he bought fine linen, and took him
down, and wrapped him in the linen, and laid him in a
tomb which had been hewn out of a rock, and rolled a stone
47 unto the door of a tomb. And Mary the Magdalene and
Mary the mother of Joses beheld where he was laid.

CH. XVI. AND when the sabbath was past, Mary the Magdalene,
and Mary the mother of James, and Salome, bought spices,
2 that they might come and anoint him. And very early on
the first day of the week they come unto the sepulchre when
3 the sun was risen. / And they said among themselves, Who
will roll us away the stone out of the door of the tomb?
4 And when they looked up, they see that the stone has been

rolled away: for it was very great. And entering into 5
the tomb, they saw a young man sitting on the right side,
clothed in a long white garment; and they were sore
amazed. And he says unto them, Be not amazed. Ye seek 6
Jesus the Nazarene, the crucified one: he was raised, he is
not here: behold the place where they laid him. But go 7
your way, tell his disciples and Peter that he goes before
you into Galilee: there ye will see him, as he said unto you.
And they went out, and fled from the tomb; for trembling 8
and amazement seized them, and they said nothing to any
one; for they were afraid.

[*Von Tischendorf prints the following appendix from the received
text and Lachmann.*]

And having risen early on the first day of the week, he 9
appeared first to Mary the Magdalene, from whom he
had cast seven demons. She went and told them that 10
had been with him, as they mourned and wept. And they, 11
hearing that he was alive, and was seen by her, believed not.
But after these things he was manifested in another form 12
unto two of them as they walked, going into the country.
And they went away and told it unto the rest; neither 13
believed they them. Afterward he was manifested unto the 14
eleven themselves as they sat at table, and reproached them
with their unbelief and hardheartedness, because they
believed not them who saw him after he was raised. And 15
he said unto them, Go ye into all the world, and preach the
gospel to the whole creation. He that believed and was 16
baptized will be saved; but he that believed not will be
condemned. And these signs will follow them that be- 17
lieved; in my name they will cast out demons; they will
speak with new tongues; they will take up serpents; and if 18
they drink any deadly thing, it will not hurt them; they
will lay hands on the sick, and they shall recover. So then 19
after the Lord spake unto them, he was taken up into
heaven, and sat on the right hand of God; and they went 20
forth, and preached every where, the Lord working with
them, and confirming the word by the signs that followed.

ACCORDING TO LUKE.

- CH. I. FORASMUCH as many took in hand to set forth in order
a narrative concerning the things which have been accom-
2 plished among us, even as they delivered them unto us,
who from the beginning were eye-witnesses and ministers
3 of the word; it seemed good to me also, having accurately
followed all from the beginning, to write unto thee in order,
4 most excellent Theophilus, that thou mightest know fully
the certainty concerning the words wherein thou wast
instructed.
- 5 There was in the days of Herod, king of Judaea, a cer-
tain priest named Zachariah, of the course of Abijah; and
his wife was of the daughters of Aaron, and her name was
6 Elisabeth. And they were both righteous before God,
walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because Elisabeth
8 was barren, and both were advanced in their days. And
it came to pass, that while he executed the priest's office
9 before God in the order of his course, according to the
custom of the priest's office his lot was to burn incense
10 when he went into the temple of the Lord, and the whole
multitude of the people were praying without at the hour
11 of incense. And there appeared unto him an angel of the
Lord standing on the right side of the altar of incense.
12 And when Zechariah saw him, he was troubled, and fear
13 fell upon him. But the angel said unto him, Fear not,
Zechariah, for thy supplication was heard; and thy wife
Elisabeth shall bear thee a son, and thou shalt call his
14 name John; and thou wilt have joy and exultation; and
15 many will rejoice at his birth. For he will be great in

the sight of the Lord, and will drink neither wine nor strong drink, and will be filled with the Holy Spirit, even from his mother's womb, and will turn many of 16 the children of Israel to the Lord their God; and he 17 himself will go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and disobedient to the prudence of the righteous; to make ready for the Lord a prepared people. And Zechariah said unto 18 the angel, Whereby shall I know this? for I am an old man and my wife advanced in her days. And the angel 19 answering said unto him, I am Gabriel that stand by in the presence of God; and I was sent to speak unto thee, and to bring thee these glad tidings; and, behold, thou 20 shalt be silent, and not able to speak, until the day that these things come to pass, because thou didst not believe my words, which will be fulfilled in their season. And 21 the people were looking for Zechariah, and were marvelling that he tarried in the temple. And when he came out, he 22 could not speak unto them: and they knew fully that he had seen a vision in the temple: and he himself was making signs unto them, and remained speechless. And 23 it came to pass, when the days of his ministration were accomplished, that he departed to his own house. And 24 after these days his wife Elisabeth conceived, and hid herself five months, saying, Thus has the Lord done unto 25 me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent 26 from God into a city of Galilee named Nazareth, to a 27 virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And 28 the angel came in unto her and said, Hail, thou highly favoured, the Lord is with thee. But she was troubled 29 at the saying, and was reasoning what manner of salutation this might be. And the angel said unto her, 30 Fear not, Mary: for thou didst find favour with God. And, behold, thou wilt conceive and bear a son, and wilt 31 call his name Jesus. He shall be great, and shall be 32

called a Son of the Highest; and the Lord God will give
33 unto him the throne of David his father; and he shall
reign over the house of Jacob for ever, and of his kingdom
34 there shall be no end. But Mary said unto the angel, How
35 shall this be, seeing I know not a man? And the angel
answered and said unto her, The Holy Spirit will come
upon thee, and the power of the Highest will overshadow
thee: therefore also the holy thing that is begotten will
36 be called a Son of God. And, behold, Elisabeth thy kins-
woman, she has also conceived a son in her old age; and
this is the sixth month with her who is called barren:
37, 38 for with God nothing will be impossible. And Mary said,
Behold the handmaid of the Lord; be it unto me according
to thy word. And the angel departed from her.

39 And Mary arose in those days and went into the hill
40 country with haste, into a city of Judah, and entered into
41 the house of Zechariah and saluted Elisabeth. And it
came to pass that when Elisabeth heard the salutation of
Mary, the babe leaped in her womb. And Elisabeth was
42 filled with the Holy Spirit, and cried out with a loud voice
and said, Blessed art thou among women, and blessed is
43 the fruit of thy womb. And whence is this to me, that the
44 mother of my Lord should come to me? For, behold, as
soon as the voice of thy salutation came to mine ears, the
45 babe leaped in my womb in exultation. And blessed is she
that believed that there will be an accomplishment of the
things which have been told her from the Lord.

46, 47 And Mary said, My soul is magnifying the Lord, and
48 my spirit exulted in God my Saviour; for he looked upon
the humiliation of his handmaid. For, behold, from hence-
49 forth all the generations will count me blessed, because the
mighty One did great things for me. And holy is his name,
50 and his mercy is on them that fear him from generation
51 to generation. He did might with his arm; he scattered
52 the proud in the thought of their heart; he cast down
53 potentates from thrones, and exalted the lowly; the
hungry he filled with good things, and the rich he sent
54 empty away. He helped Israel his servant, to remember

mercy, to Abraham and to his seed for ever, even as he 55
spake to our fathers.

And Mary abode with her about three months, and 56
returned to her own house.

Now Elisabeth's time was accomplished that she should 57
be delivered; and she brought forth a son. And her neigh- 58
bours and her kinsmen heard that the Lord was magnifying
his mercy toward her; and they were rejoicing with her.
And it came to pass that on the eighth day they came to 59
circumcise the child, and were for calling him Zechariah,
after the name of his father. And his mother answered and 60
said, Nay, but he shall be called John. And they said unto 61
her, There is none of thy kindred that is called by this name.
And they made signs to his father, how he would have him 62
called. And he asked for a tablet and wrote, saying, His 63
name is John. And all marvelled. And his mouth was 64
opened immediately and his tongue loosed, and he spake,
blessing God. And fear came on all that dwelt round about 65
them: and all these sayings were noised abroad in all the
hill country of Judaea; and all they that heard laid them 66
up in their heart, saying, What then will this child be!
for the hand of the Lord was with him.

And his father Zechariah was filled with the Holy Spirit, 67
and prophesied, saying, Blessed be the Lord God of Israel, 68
for he visited and wrought redemption for his people, and 69
raised an horn of salvation for us in the house of David
his servant, (as he spake by the mouth of his holy prophets 70
of old,) salvation from our enemies, and from the hand of 71
all them that hate us; to do mercy to our fathers, and 72
to remember his holy covenant, the oath which he sware to 73
Abraham our father, to grant unto us that we, delivered 74
out of the hand of our enemies, might serve him without
fear, in holiness and righteousness before him all our days. 75
And thou, child, shalt be called a prophet of the Highest: 76
for thou shalt go before the face of the Lord to prepare
his ways; to give knowledge of salvation unto his people 77
in remission of their sins through the tender mercy of 78
our God; whereby the day-spring from on high visited us,

79 to give light to those sitting in darkness and the shadow of death, to guide our feet into the way of peace.

80 But the child grew, and waxed mighty in spirit, and was in the deserts till the day of his showing unto Israel.

CH. II. AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be
2 enrolled. (This was the first enrolment made when Cyrenius
3 was governor of Syria.) And all went to be enrolled, every
4 one into his own city. And Joseph also went up from Galilee, out of the city Nazareth into Judaea, unto a city of David which is called Bethlehem, because he was of
5 the house and family of David, to enrol himself with Mary who had been betrothed to him, being with child.
6 And it came to pass that while they were there, the days
7 were accomplished that she should be delivered; and she was delivered of her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no place for them in the inn.

8 And there were in the same country shepherds abiding in
9 the field and keeping watch over their flock by night. And an angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
10 And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people;
11 for unto you was born this day in the city of David a
12 Saviour, who is Christ the Lord. And this shall be the sign unto you, ye shall find a babe wrapped in swaddling clothes
13 in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying,
14 Glory to God in the highest, and on earth peace among men
15 of good pleasure. And it came to pass, when the angels went away from them into heaven, the shepherds were saying one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord
16 made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the
17 manger: and having seen, they made known the saying
18 which was told them concerning this child. And all they

that heard marvelled at those things which were told them by the shepherds ; but Mary was keeping all these sayings, 19 pondering them in her heart. And the shepherds returned, 20 glorifying and praising God for all the things that they heard and saw, even as it was told unto them.

And when eight days were accomplished for circum- 21 cising him, his name was called Jesus, so called by the angel before he was conceived in the womb.

And when the days of their purification were accom- 22 plished, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord, even as it is 23 written in the law of the Lord, *Every male that opens the womb shall be called holy to the Lord*, and to give a sacrifice 24 according to that which is said in the law of the Lord, *A pair of turtledoves or two young pigeons*.

And, behold, there was a man in Jerusalem whose 25 name was Symeon, and this man righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him : and he had been divinely instructed 26 by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. And he came in the Spirit 27 into the temple : and when the parents brought in the child Jesus, that they might do for him after the custom of the law, then he himself took him up into his arms, 28 and blessed God and said, " Master, now thou releasest thy servant in peace according to thy word : for mine eyes have 29 seen thy salvation, which thou preparedst before the face of all the peoples, a light for a revelation to the Gentiles, 30 and for a glory to thy people Israel." And his father and 31 his mother were marvelling at the things spoken of him. And Symeon blessed them, and said unto Mary his 32 mother, " Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against. Yea, a 33 sword will pierce through thine own soul also, that reasonings may be revealed out of many hearts." And there was 34 Anna a prophetess, daughter of Phanuel, of the tribe of Asher ; she was greatly advanced in days, having lived with an husband seven years from her virginity : and she was a 35

widow of about fourscore and four years, who departed not from the temple, serving with fastings and supplications
 38 night and day. And she coming in at that very hour was giving thanks unto God, and was speaking of him to all them that were waiting for Jerusalem's redemption.

39 And when they finished all things according to the law of the Lord, they returned into Galilee, into their own city
 40 Nazareth. But the child grew, and waxed mighty, being filled with wisdom: and the grace of God was upon him.

41 And his parents were wont to go to Jerusalem every year
 42 at the feast of the passover. And when he was twelve years
 43 old, as they were going up after the custom of the feast, and had completed the days; as they returned, the boy Jesus tarried behind in Jerusalem, and his parents knew not.
 44 But, supposing that he was in the company, they went a day's journey, and were seeking him among their kinsmen
 45 and acquaintance; and when they found him not, they returned to Jerusalem, seeking him. And it came to pass,
 46 that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and
 47 asking them questions. And all that heard him were
 48 astonished at his understanding and answers. And seeing him, they were amazed: and his mother said unto him,
 Child, why didst thou deal with us thus? behold, thy
 49 father and I were seeking thee, sorrowing. And he said unto them, How is it that ye were seeking me? knew ye
 50 not that I must be among my Father's affairs? And they understood not the saying which he spake unto them.
 51 And he went down with them and came to Nazareth, and was subject unto them. And his mother was keeping all
 52 the sayings in her heart. And Jesus was advancing in wisdom and stature, and in favour with God and men.

CH. III. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of
 2 Abilene, in the high priesthood of Annas and Kaiaphas, the word of God came unto John the son of Zechariah in

the wilderness; and he came into all the region round 3
about the Jordan, preaching a baptism of repentance for
remission of sins; as it is written in the book of the 4
words of Isaiah the prophet, *A voice of one crying in the
wilderness, Prepare the way of the Lord, make his paths
straight. Every valley shall be filled, and every mountain 5
and hill shall be brought low; and the crooked shall become
straight, and the rough ways smooth, and all flesh shall see 6
the salvation of God.* He said therefore to the multitudes 7
that came out to be baptized by him, Brood of vipers, who
taught you to flee from the wrath to come? Bring forth 8
therefore fruits worthy of repentance, and begin not to say
within yourselves, We have Abraham for father: for I say
unto you, that God is able out of these stones to raise up
children unto Abraham. But already also the axe is laid to 9
the root of the trees; every tree therefore which brings not
forth good fruit, is cut out and cast into the fire. And 10
the multitudes asked him, saying, What must we do then?
He answered and said unto them, He that has two coats, 11
let him impart to him that has none; and he that has
food, let him do in like manner. And there came also pub- 12
licans to be baptized, and said unto him, Teacher, what
must we do? And he said unto them, Exact no more than 13
that which has been appointed you. And soldiers likewise 14
asked him, saying, And what must we do? And he said
unto them, Do violence to no one, accuse none falsely,
and be content with your wages. And as the people were 15
looking for one, and all were reasoning in their hearts con-
cerning John, whether he were the Christ, John answered, 16
saying unto all, I baptize you in water; but he that is
mightier than I comes, the latchet of whose sandals I am
not worthy to loose; he will baptize you in the Holy Spirit
and fire: whose fan is in his hand, to thoroughly cleanse 17
his floor, and to gather the wheat into his barn; but the
chaff he will consume with fire unquenchable.

And with many other exhortations did he preach the 18
good tidings to the people. But Herod the tetrarch, being 19
convicted by him concerning Herodias his brother's wife,

20 and concerning all the evils which Herod did, added this also to all; he shut up John in prison.

21 And it came to pass, that when all the people were baptized, and Jesus was baptized and was praying, the
22 heaven was opened, and the Holy Spirit descended in bodily form like a dove upon him, and a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself was about thirty years of age when he began, being the son, as was supposed, of Joseph, the
24 son of Heli, the son of Matthat, the son of Levi, the son
25 of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the
26 son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Shimei, the son of Josech, the son
27 of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, the son
28 of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of
29 Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of
30 Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son
31 of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Naasson,
32 the son of Aminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Pharez, the son of Judah,
33 the son of Jacob, the son of Isaac, the son of Abraham,
34 the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of
35 Shelah, the son of Cainam, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of
36 Methusaleh, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainam, the son of Enos, the son of
37 Seth, the son of Adam, the son of God.

CH. IV. And Jesus full of the Holy Spirit returned from the
2 Jordan, and was being led in the Spirit in the wilderness, tempted forty days by the devil. And in those days he did

eat nothing: and when they were ended he was hungry. And the devil said unto him, If thou art God's son, command this stone that it become a loaf. And Jesus answered 4 him, It is written, *Man shall not live on bread alone.* And 5 having taken him up he showed him all the kingdoms of the earth in a moment of time. And the devil said unto 6 him, All this authority will I give thee, and the glory of them, for unto me it has been delivered up; and to whomsoever I will I give it: if then thou wilt worship before 7 me, it shall all be thine. And Jesus answered and said 8 unto him, It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And he brought him 9 into Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art God's son, cast thyself down hence: for it is written, *He will give his angels charge* 10 *concerning thee, to keep thee: and on their hands they will* 11 *bear thee up, lest thou dash thy foot against a stone.* And 12 Jesus answered and said unto him, It has been said, *Thou shalt not tempt the Lord thy God.* And having finished 13 every temptation, the devil departed from him for a season.

And Jesus returned in the power of the Spirit into 14 Galilee: and there went out a fame of him through all the region round about. And he was teaching in their 15 synagogues, glorified by all.

And he came into Nazara, where he had been brought 16 up, and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was 17 delivered unto him a book of the prophet Isaiah; and having unrolled the book, he found a place where it was written, *The Spirit of the Lord is upon me, because he* 18 *anointed me to preach the gospel to the poor; he has sent me to proclaim deliverance to captives, and recovering of sight to* 19 *blind, to set at liberty the oppressed, to proclaim an acceptable* 20 *year of the Lord.* And having rolled up the book, he 21 gave it back to the minister and sat down; and the eyes of all in the synagogue were gazing earnestly at him. And 22 he began to say unto them, To-day has this scripture been fulfilled in your ears. And all were bearing him witness 22

and marvelling at the words of grace proceeding out of his
23 mouth, and they said, Is not this Joseph's son? And he
said unto them, Ye will surely say unto me this proverb,
Physician, heal thyself: whatsoever things we heard done
24 in Capernaum, do also here in thy country. But he said,
Verily I say unto you, No prophet is acceptable in his own
25 country. But I tell you of a truth, many widows were in
Israel in the days of Elijah, when the heaven was shut
up three years and six months, when a great famine came
26 upon all the land; and unto none of them was Elijah
sent, save unto Sarepta of Sidonia, unto a woman that
27 was a widow. And many lepers were in Israel in the time
of Elisha the prophet; and none of them was cleansed,
28 save Naaman the Syrian. And all in the synagogue,
29 hearing these things, were filled with passion, and rose
up, and cast him out of the city, and led him unto the
brow of the hill whereon their city was built, to cast him
30 down headlong: but he passed through the midst of them
and went away.

31 And he came down to Capernaum, a city of Galilee,
32 and was teaching them on the sabbath; and they were
astonished at his teaching, for his word was with authority.

33 And in the synagogue there was a man, having a spirit
of an unclean demon; and he cried out with a loud voice,
34 Ha! what have we to do with thee, Jesus Nazarene?
camest thou to destroy us? I know thee who thou art,
35 the Holy One of God. And Jesus rebuked it, saying,
Hold thy peace, and come out of him. And when the
demon threw him into the midst, it came out of him and
36 hurt him not. And amazement came upon all, and they
spake among themselves, saying, What word is this! that
with authority and power he commands the unclean
37 spirits and they come out. And there went out a rumour
concerning him into every place of the region round
about.

38 And he arose out of the synagogue, and entered into
Simon's house. And Simon's wife's mother was seized
39 with a great fever; and they asked him about her. And

he stood over her, and rebuked the fever, and it left her :
and immediately she rose and was ministering unto them.

Now when the sun was setting, all they that had any
sick with divers diseases brought them unto him ; and he
laid his hands on every one of them, and healed them. And
demons also came out of many, crying and saying, Thou
art the Son of God. And he rebuking them suffered them
not to speak, because they knew that he was the Christ.

And when it was day, he went out and proceeded unto
a desert place, and the multitudes were seeking after him :
and they came unto him, and stayed him, that he should
not depart from them. But he said unto them, I must
preach the kingdom of God to the other cities also : for
therefore was I sent forth. And he was preaching in the
synagogues of Galilee.

CH.

AND it came to pass, that, as the multitude was pressing
upon him and hearing the word of God, he was stand-
ing by the lake of Gennesaret, and saw two boats standing
by the lake : but the fishermen went out of them and
washed the nets. And he entered into one of the ships,
which was Simon's, and asked him to put out a little from
the land ; and he sat down in the ship, and was teaching the
multitudes. Now when he ceased speaking, he said unto
Simon, Put out into the deep, and let down your nets for a
draught. And Simon answered and said, Master, we laboured
all night and took nothing : nevertheless at thy word I
will let down the nets. And when they did this, they
enclosed a great multitude of fishes ; and their nets began
to break. And they beckoned unto their partners in the
other ship, that they should come and help them ; and
they came, and filled both the ships, so that they began
to sink. When Simon Peter saw it, he fell down at Jesus'
knees, saying, Depart from me ; for I am a sinful man,
Lord. For he was amazed, and all that were with him, at
the draught of the fishes which they took ; and in like
manner also James and John, the sons of Zebedee, who
were partners with Simon. And Jesus said unto Simon,
Fear not : from henceforth thou wilt be catching men. And

when they brought their ships to the land, they left all and followed him.

12 And it came to pass, when he was in one of the cities, behold a man full of leprosy; and seeing Jesus he fell on his face and besought him, saying, Lord, if thou wilt, thou
13 canst cleanse me. And he put forth his hand and touched him, saying, I will, be thou cleansed. And immediately
14 the leprosy departed from him. And he charged him to tell no one: But go, and shew thyself to the priest, and offer for thy cleansing as Moses commanded, for a testi-
15 mony unto them. But so much the more went abroad the report concerning him; and great multitudes were coming
16 together to hear, and to be healed of their infirmities: but he was wont to withdraw into the desert places and pray.

17 And it came to pass on one of the days that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee and Judaea, and Jerusalem: and the power of the Lord
18 was present that he might heal. And, behold, men bringing on a bed a man who was paralytic; and they were seeking
19 to bring him in, and to lay him before him. And when they did not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with the couch into
20 the midst before Jesus. And seeing their faith, he said,
21 Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaks
22 blasphemies? Who can forgive sins but God alone? But Jesus knowing fully their reasonings, answered and said
23 unto them, What reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Arise
24 and walk? But that ye may know that the Son of man has authority on the earth to forgive sins, he said to the paralytic, I say unto thee, arise and take thy couch and go unto
25 thine house. And immediately he rose up before them, and took that whereon he lay, and went away to his house,
26 glorifying God. And amazement seized all, and they were

glorifying God, and were filled with fear, saying, We saw strange things to-day.

And after these things he went forth, and beheld a publican named Levi, sitting at the receipt of custom ; and he said to him, Follow me. And he left all, arose, and followed him. And Levi made him a great feast in his house : and there was a great multitude of publicans and others that sat down with them. And the Pharisees and their scribes were murmuring against his disciples, saying, Why do ye eat and drink with the publicans and sinners ? And Jesus answering said unto them, They that are well need not a physician, but they that are sick ; I have not come to call righteous, but sinners to repentance.

And they said unto him, The disciples of John fast often, and make supplications ; in like manner also those of the Pharisees ; but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them ? But days will come ; when the bridegroom shall be taken from them, then shall they fast in those days. And he spake also a parable unto them ; no one having rent a piece off a new garment, puts it on an old garment ; otherwise, he will both rend the new, and the piece taken off the new will not agree with the old. And no one puts new wine into old skins ; otherwise, the new wine will burst the skins, and will itself run out, and the skins will perish ; but new wine must be put into new skins. No one also having drunk old wine desires new : for he says, The old is good.

CH.

And it came to pass on the first sabbath after the second day of the passover, that he was going through corn fields ; and his disciples plucked the ears and did eat, rubbing them with their hands. And certain of the Pharisees said, Why do ye that which is not lawful to do on the sabbath ? And Jesus answering them said, Did ye not read even this which David did, when he was hungry, himself and they that were with him ? How he entered into the house of God, and did take and eat the shewbread, and gave also to them who were with him ;

VI.

which it is not lawful to eat but for the priests alone.
5 And he said unto them, The Son of man is Lord also of the sabbath.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught; and there was
7 a man there, and his right hand was withered. And the scribes and the Pharisees were watching whether he would heal on the sabbath; that they might find means to accuse
8 him. But he himself knew their reasonings, and said to the man having the withered hand, Rise, and stand forth
9 in the midst. And he rose up and stood. And Jesus said unto them, I ask you whether it is lawful on the sabbath to
10 do good or to do evil? to save or destroy life? And when he looked round about upon them all, he said unto him, Stretch forth thine hand. And he did it, and his hand was
11 restored. But they were filled with madness; and were conferring one with another what they should do to Jesus.

12 And it came to pass in those days, that he went forth into the mountain to pray, and continued all night in
13 prayer to God. And when it was day, he called unto him his disciples, and chose from them twelve, whom also
14 he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip
15 and Bartholomew, and Matthew and Thomas, and James
16 the son of Alphæus, and Simon called the Zealot, and Jude brother of James, and Judas Iscariot, who became a traitor;
17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great crowd of the people from all Judea and Jerusalem and the sea coast of Tyre and Sidon, who came to hear him, and to be cured
18 of their diseases; and those vexed with unclean spirits were
19 healed. And all the multitude were seeking to touch him, because power was going forth from him and curing all.

20 And he lifted up his eyes toward his disciples and said, Blessed ye poor, for yours is the kingdom of God.
21 Blessed ye that hunger now, for ye will be satisfied.
22 Blessed ye that weep now, for ye will laugh. Blessed are ye when men shall hate you, and when they shall

separate you from their company, and shall reproach, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy : for, behold, your 23 reward is great in heaven ; for after the same manner did their fathers unto the prophets. But woe unto you the 24 rich ! for ye have your full consolation. Woe unto you 25 that are full now ! for ye will hunger. Woe unto you that laugh now ! for ye will mourn and weep. Woe when all 26 men speak well of you ! for after the same manner did their fathers unto the false prophets. But I say unto you 27 that hear, love your enemies, do good to them who hate you, bless them that curse you, pray for them who 28 despitefully use you. Unto him that strikes thee on the 29 cheek offer also the other ; and from him that takes away thy cloak withhold not the coat also. To every 30 one that asks thee give ; and of him that takes away the goods ask them not again. And as ye would that 31 men should do to you, do ye also that in like manner. And if ye love them that love you, what thank have ye ? for 32 even the sinners love those that love them. For if ye do 33 good to them who do good to you, what thank have ye ? even the sinners do the same. And if ye lend to them of whom 34 ye hope to receive, what thank have ye ? even sinners lend to sinners, to receive as much again. But love your 35 enemies, and do good and lend, making no one despair ; and your reward will be great, and ye will be sons of the Highest, for he is good unto the unthankful and evil. Be- 36 come merciful, even as your Father is merciful. And judge 37 not, and ye will not be judged : and condemn not, and ye will not be condemned. Release, and ye will be released ; give, and it will be given unto you ; good measure, 38 pressed down, shaken together, running over, will they give into your bosom ; for with what measure ye mete it shall be measured to you again. And he spake also a 39 parable unto them, Can a blind man lead a blind man ? will not both fall into a ditch ? A disciple is not above 40 the teacher ; but every one when completed will be as his teacher. And why beholdest thou the mote that is in 41

thy brother's eye, but perceivest not the beam that is
42 in thine own eye? How canst thou say to thy brother,
Brother, let me cast out the mote that is in thine eye,
when thou thyself beholdest not the beam that is in thine
own eye? Hypocrite, first cast the beam out of thine own
eye, and then thou wilt see clearly to cast out the mote
43 that is in thy brother's eye. For a good tree brings not
forth corrupt fruit; neither again does a corrupt tree bring
44 forth good fruit. For every tree is know by its own fruit;
for off thorns men do not gather figs; nor off a bramble
45 bush do they harvest grapes. The good man out of the
good treasure of the heart produces that which is good;
and the evil man out of the evil produces that which is
evil: for out of the abundance of his heart his mouth speaks.
46 And why call ye me Lord, Lord, and do not the things
47 which I say? Whosoever comes to me, and hears my
sayings and does them, I will shew you to whom he is
48 like. He is like a man building an house, who digged
and deepened, and laid a foundation upon the rock: and
when an inundation came, the river beat vehemently upon
that house, and could not shake it, because it was well
49 built. But he that heard, and did not, is like a man that
without a foundation built an house upon the earth;
against which the river did beat vehemently, and straight-
way it fell together; and the ruin of that house was great.
CH.VII. WHEN he ended all his sayings in the hearing of the
people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto
3 him, was sick and about to die. And when he heard about
Jesus, he sent unto him elders of the Jews, asking him
4 that he would come and save his servant. And when they
came to Jesus, they were asking him earnestly, saying, He
5 is worthy that thou shouldest do this for him; for he loves
6 our nation, and himself built us the synagogue. But
Jesus was going with them. And when he was now not far
from the house, the centurion sent friends, saying, Lord,
trouble not thyself; for I am not worthy that thou should-
7 est enter under my roof: wherefore neither thought I

myself worthy to come unto thee : but say in a word, and let my servant be cured. For I also am a man set under 8 authority, having soldiers under myself ; and I say to this one, Go, and he goes ; and to another, Come, and he comes ; and to my servant, Do this, and he does it. When 9 Jesus heard these things, he marvelled at him, and turned him about, and said to the multitude following him, I say unto you, not even in Israel did I find so great faith. And they that were sent, having returned to the house, 10 found the servant whole.

And it came to pass the day after, he went into a 11 city called Nain ; and there were going with him many of his disciples, and a great multitude. But when he came 12 nigh the gate of the city, behold, there was carried out dead an only son of his mother, and she was a widow, and a great multitude of the city was with her. And when the 13 Lord saw her, he was moved with compassion on her, and said unto her, Weep not. And he came up and touched the 14 bier, and the bearers stood still, and he said, Young man, I say unto thee, Rise. And the dead sat up, and began to 15 speak, and he gave him to his mother. And fear took hold 16 of all, and they were glorifying God, saying, A great prophet is risen among us ; and, God visited his people. And this 17 report went forth in all Judaea about him, and in the region round about.

And his disciples told John about all these things. 18 And John having called unto him some two of his dis- 19 ciples sent to the Lord, saying, Art thou the coming one, or must we look for another ? And the men came 20 unto him, and said, John the Baptist has sent us unto thee, saying, Art thou the coming one, or must we look for another ? In that hour he healed many of diseases and 21 plagues and evil spirits ; and unto many blind he granted to see. And he answered and said unto them, Go and tell 22 John the things which ye saw and heard, that blind receive sight, lame walk, lepers are cleansed, deaf hear, dead are raised, poor have the gospel preached to them ; and blessed 23 is he, whosoever shall not be offended at me.

24 And when the messengers of John departed, he began to say unto the multitudes concerning John, What have ye gone out into the wilderness to behold? a reed shaken
25 with the wind? But what have ye gone out to see? a man clothed in soft garments? Behold, they who are gorgeously apparelled and live delicately, are in king's
26 palaces. But what have ye gone out to see? A prophet? Yea, I say unto you, and more than a prophet. This is he
27 of whom it is written, *Behold, I send my messenger before thy face, who shall prepare thy way before thee.* I say unto
28 you, among them that are born of women there is no prophet greater than John; yet he that is least in the kingdom of
29 God is greater than he. And all the people when they heard, and the publicans, justified God, having been bap-
30 tized with the baptism of John; but the Pharisees and the lawyers rejected the counsel of God toward themselves,
31 not having been baptized by him. Whereunto then shall I liken the men of this generation? and to what are they
32 like? They are like unto little children sitting in a market, and calling one to another, saying, We piped unto
33 you, and ye danced not; we sang a dirge to you, and ye wept not. For John the Baptist has come neither eating bread nor drinking wine, and ye say, He has a demon.
34 The Son of man has come eating and drinking, and ye say, Behold a man gluttonous and a winebibber, a friend of
35 publicans and sinners! And wisdom was justified by all her children.

36 And one of the Pharisees asked him to eat with him; and he entered into the Pharisee's house, and sat down to
37 table. And, behold, a woman who was in the city, a sinner, when she knew fully that he was sitting at meat in
38 the Pharisee's house, brought an alabaster box of ointment, and standing behind at his feet weeping, began to wet his feet with her tears, and wiped them with the hairs of her head, and kissed his feet tenderly, and anointed them with
39 the ointment. Now when the Pharisee who called him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of

woman this is that touches him : for she is a sinner. And 40
Jesus answering said unto him, Simon, I have somewhat
to say unto thee. And he says, Teacher, say on. A certain 41
money lender had two debtors : the one owed five hundred
denarii, and the other fifty. When they had nothing to 42
pay, he freely forgave both. Which of them, then, will love
him most ? Simon answered and said, I suppose that he 43
to whom he freely forgave the most. And he said unto
him, Thou didst rightly judge. And he turned him to the 44
woman and said unto Simon, Seest thou this woman ? I
entered into thine house, thou gavest me no water for my
feet : but she wet my feet with her tears, and wiped them
with her hairs. Thou gavest me no kiss : but this woman 45
since the time I entered ceased not to kiss my feet tenderly.
My head with oil thou didst not anoint : but she anointed my 46
feet with ointment. Wherefore I say unto thee, her many 47
sins are forgiven, because she loved much ; but one to whom
little is forgiven, loves little. And he said unto her, Thy 48
sins are forgiven. And they that sat at meat with him 49
began to say within themselves, Who is this that forgives
even sins ? And he said to the woman, Thy faith has 50
saved thee ; go in peace.

CH.

And it came to pass afterward, that he was going 4
throughout every city and village, preaching and publish-
ing the good tidings of the kingdom of God, and the twelve
with him, and certain women, who had been healed of evil 2
spirits and infirmities, Mary called Magdalene, from whom
had gone out seven demons, and Joanna wife of Chuzas 3
Herod's overseer, and Susanna, and many others, who were
ministering unto them of their goods.

And when a great multitude was coming together, and 4
people were journeying to him out of every city, he spake
by a parable : The sower went forth to sow his seed. And 5
as he sowed, one fell by the way side and it was trodden
down, and the birds of the air devoured it ; and another 6
fell upon the rock, and it sprung up and withered, because
it had no moisture ; and another fell among the thorns, 7
and the thorns sprung up with it and choked it ; and 8

another fell into the good earth, and sprung up and brought forth fruit an hundredfold. While saying these things, he cried, He that hath ears to hear, let him hear.

- 9 And his disciples asked him what this parable might be.
10 And he said, It has been given unto you to know the mysteries of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing they may
11 not understand. Now the parable is this: The seed is
12 the word of God. Those by the way side are they that heard; then comes the devil, and takes away the word from their heart, lest they should believe and be saved.
13 They on the rock are they, who when they hear, receive the word with joy; and these have no root, who for a time
14 believe, and in time of temptation fall away. But what fell into the thorns, these are they who heard, and going away are choked together, with anxieties and riches and
15 pleasures of life, and bring no fruit to perfection. But that in the good earth, these are they, who in an honest and good heart, having heard the word, hold it fast, and
16 bear fruit in patience. No one, having lighted a lamp, covers it with a vessel or puts it under a bed; but sets it on a lamp-stand, that they who enter in may see the light.
17 For there is not a secret thing that will not be made manifest; nor a hidden, that will not be known and come
18 to light. Take heed therefore how ye hear: for whosoever has, to him it will be given; and whosoever has not, even what he seems to have will be taken from him.

- 19 And his mother and his brethren came to him, and
20 could not come at him because of the multitude. And it was told him, Thy mother and thy brethren stand without,
21 desiring to see thee. But he answered and said unto them, My mother and my brethren are these who hear the word of God and do it.

- 22 Now it came to pass on a certain day, that he went into a ship, himself and his disciples, and he said unto them, Let us pass over unto the opposite shore of the lake; and
23 they launched forth. But as they were sailing he fell asleep: and there came down a storm of wind on the lake;

and they were filling with water and were in jeopardy. And they came to him and awoke him, saying, Master, 24 master, we are perishing. And being awaked, he rebuked the wind and the surging of the water : and they ceased, and a calm took place. And he said unto them, Where is 25 your faith ? But they being afraid, marvelled, saying one to another, Who then is this, that he commands even the winds and the water, and they obey him ?

And they sailed to the country of the Gergesenes, which 26 is over against Galilee. And when he went forth upon the land, there met him out of the city a certain man having demons, and for a long time he did not put on a garment, and abode not in a house, but in the tombs. And when he 28 saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, Son of the most high God ? I beseech thee, torment me not. For he was commanding the unclean spirit to come out 29 of the man ; for of a long time it had seized him ; and he was bound with chains and fetters, being kept ; and bursting the bands, he was driven by the demon into the deserts. And Jesus asked him, saying, What is thy name ? 30 And he said, Legion : because many demons entered into him. And they besought him that he would not command 31 them to go away into the abyss. And there was there an herd of many swine feeding on the mountain ; and they besought him that he would permit them to enter into them. And he permitted them. And the demons went out from the 33 man and entered into the swine ; and the herd rushed down the steep into the lake, and were choked. But when the 34 keepers saw what was done, they fled, and told it in the city and in the fields. And they went out to see what 35 was done, and came to Jesus, and found the man sitting, from whom the demons went out, at the feet of Jesus, clothed and of sound mind, and they were afraid. And 36 they that saw told them how the demoniac was saved. And 37 the whole multitude of the region of the Gergesenes round about asked him to depart from them ; for they were taken with great fear : and he embarked in a ship and returned.

- 38 And the man from whom the demons had gone out besought him that he might be with him : but he sent him away, 39 saying, Return to thine house, and tell what things God did to thee. And he departed, proclaiming throughout the whole city what things Jesus did to him.
- 40 And it came to pass, that, as Jesus returned, the multitude received him : for they were all looking for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' 42 feet, and besought him to come into his house ; for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes were choking him. 43 And a woman who had an issue of blood twelve years, who spent all her living upon physicians and could not 44 be healed by any, came up behind, and touched the fringe of his garment ; and immediately her issue of blood 45 stanch'd. And Jesus said, Who touched me ? But when all denied, Peter and they that were with him said, Master, 46 the multitudes are pressing and thronging thee. But Jesus said, Somebody touched me ; for I knew power to have gone 47 out from me. And the woman seeing that she was not hid, came trembling, and falling down to him, told before all the people for what cause she touched him, and how she 48 was cured immediately. And he said unto her, Daughter, 49 thy faith has saved thee ; go in peace. While he is still speaking, there comes one from the ruler of the synagogue saying, Thy daughter is dead ; trouble the Teacher no 50 more. But Jesus heard and answered him, Be not afraid, 51 only believe and she will be saved. And when he came into the house, he allowed no man to go in with him save Peter, and John, and James, and the father of the maid, 52 and the mother. And all were weeping, and bewailing her. 53 But he said, Weep not ; she did not die, but is sleeping. And 54 they laughed him to scorn, knowing that she did die. But he took her by the hand, and called, saying, Maid, rise. 55 And her spirit returned, and she arose immediately : and 56 he commanded to give her to eat. And her parents were astonished ; but he charg'd them to tell no one what was done.

AND when he called together the twelve, he gave them CH.
power and authority over all the demons, and to heal IX.
diseases. And he sent them forth to preach the kingdom of 2
God, and to cure, and said unto them, Take nothing for 3
the journey, neither staff, nor scrip, nor bread, nor silver;
and not to have two coats apiece. And into whatsoever 4
house ye may have entered, there abide, and go out thence.
And whosoever will not receive you, when ye depart from that 5
city, shake off even the dust from your feet for a testimony
against them. And they went out and were journeying 6
through the villages, preaching the gospel, and healing
every where.

Now Herod the tetrarch heard all that was taking place : 7
and he was perplexed, because it was said by some that John
was raised from the dead, and by some that Elijah appeared, 8
and by others that one of the old prophets rose up. And 9
Herod said, John I beheaded ; but who is this, of whom I
hear such things ? And he was seeking to see him.

And the apostles returned, and told him what they 10
did. And he took them, and went aside apart into a city
called Bethsaida. But the multitudes knew and followed 11
him ; and he received them, and spake unto them of the
kingdom of God, and cured them that had need of healing.
And the day began to decline : and the twelve came and 12
said unto him, Send the multitude away, that they may
go into the villages and fields round about, and lodge and
get food : for we are here in a desert place. But he said 13
unto them, Give ye them to eat. And they said, We have
no more than five loaves and two fishes ; unless we should
go and buy victuals for all this people. And they were 14
about five thousand men. And he said to his disciples,
Make them sit down in companies of fifty. And they did 15
so, and made them all sit down. And when he took the 16
five loaves and the two fishes, he looked up to heaven, and
blessed them, and brake, and gave to the disciples to set
before the multitude. And they did eat, and were all 17
satisfied ; and there was taken up that which remained to
them of fragments, twelve baskets.

18 And it came to pass, as he was in solitude praying, the disciples were with him, and he asked them, saying,
19 Who do the multitudes say that I am? And they answering said, John the Baptist; and others, Elijah; and others,
20 That one of the old prophets is risen up. And he said unto them, But who say ye that I am? And Peter answered and
21 said, The Christ of God. And he charged and commanded
22 them to tell no one this, saying, The Son of man must suffer much, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.

23 And he said to all, If any one desires to come after me, let him deny himself, and take up his cross daily, and follow
24 me. For whosoever desires to save his life will lose it; and whosoever shall lose his life for my sake, the same will save
25 it. For what is a man profited by having gained the whole
26 world, but lost or forfeited himself? For whosoever shall be ashamed of me and of my words, of him will the Son of
27 man be ashamed, when he shall come in his own glory, and the Father's, and that of the holy angels. But I say unto you of a truth, There are some of those standing in this place who will not taste of death till they see the kingdom of God.

28 And it came to pass, about eight days after these sayings, that he took with him Peter and John and James, and
29 went up unto the mountain to pray. And as he prayed, the form of his countenance was altered, and his raiment became
30 white and glistening. And, behold, two men were talking
31 with him, who were Moses and Elijah: who appeared in glory, and were speaking of his decease which he was about to
32 fulfil in Jerusalem. But Peter and they that were with him were weighed down with sleep: and when they fully awoke they saw his glory, and the two men standing with him.
33 And it came to pass, as they parted from him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah: not knowing what he said.
34 But as he was saying this; there came a cloud and overshadowed them; and they feared as they entered into the

cloud. And there came a voice out of the cloud saying, 35
This is my chosen Son; hear him. And when the voice 36
was past, Jesus was found alone. And they kept silent,
and told no one in those days any of the things which they
had seen.

And it came to pass on the next day, that when they 37
came down from the mountain, a great multitude met him.
And, behold, a man from the multitude cried out, saying, 38
Teacher, I beseech thee, look upon my son, for he is mine
only one. And, behold, a spirit seizes him and suddenly 39
cries and tears him with foaming, and hardly de-
parts from him bruising him. And I supplicated thy 40
disciples to cast it out, and they could not. But Jesus 41
answered and said, O faithless and perverse generation,
how long shall I be with you and suffer you? Bring thy
son hither. And as he was yet coming, the demon rent him, 42
and convulsed him; but Jesus rebuked the unclean spirit,
and cured the boy, and gave him back to his father. And 43
they were all astonished at the mighty power of God.

But while all were marvelling at all things which he
was doing, he said unto his disciples, Let these sayings sink 44
into your ears; for the Son of man is about to be delivered
up into the hands of men. But they understood not this 45
saying, and it was hid from them, that they might not per-
ceive it: and they were afraid to ask him about this saying.

And there entered among them a reasoning, which of 46
them should be greater. But Jesus, knowing the reasoning
of their heart, took hold of a little child, and set him by
his side, and said unto them, Whosoever will receive this 48
little child in my name receives me: and whosoever will
receive me receives him that sent me: for he that is least
among you all, the same is great. And John answered and 49
said, Master, we saw one casting out demons in thy name;
and we forbid him, because he follows not with us. But 50
Jesus said unto him, Forbid him not; for he that is not
against you is for you.

And it came to pass, when the days were being accom- 51
plished that he should be received up, he stedfastly set his

52 face to go to Jerusalem, and sent messengers before his face. And they went, and entered into a village of the
53 Samaritans to make ready for him; and they did not receive him, because his face was as though he would go to
54 Jerusalem. And when the disciples James and John saw it they said, Lord, wilt thou that we bid fire come down
55 from heaven and consume them? But he turned and
56 rebuked them. And they went to another village.}

57 And as they were going in the way, one said unto him,
58 I will follow thee whithersoever thou mayest go. And Jesus said unto him, The foxes have holes, and the birds of the air haunts; but the Son of man has not where he may lay his
59 head. And he said unto another, Follow me. But he said,
60 Permit me first to go away and bury my father. But he said to him, Leave the dead to bury their own dead: but
61 go thou and announce the kingdom of God. (And another also said, Lord, I will follow thee, but first permit me to
62 bid farewell to those at my house. And Jesus said unto him, No one having put his hand to the plough and looking back, is fit for the kingdom of God.)

CH. X. AFTER these things the Lord appointed seventy others also, and sent them two and two before his face into every
2 city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers few: pray therefore the Lord of the harvest,
3 that he will send forth labourers into his harvest. Go: behold, I send you as lambs in the midst of wolves.
4 Bear neither purse, nor scrip, nor sandals: salute no one
5 by the way. And into whatsoever house ye may have
6 entered, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it: otherwise, it
7 shall return to you. And in the same house abide, eating and drinking such things as they give; for the labourer is
8 worthy of his hire. Go not from house to house. And into whatsoever city ye enter and they receive you, eat
9 what is set before you, and heal the infirm that are therein, and say unto them, The kingdom of God is
10 come nigh unto you. But into whatsoever city ye may

have entered, and they receive you not, go out into the streets of the same and say, Even the dust of your city, 11 which cleaved to us on our feet, we wipe off to you: yet know this, that the kingdom of God is come nigh. But 12 I say unto you, that it will be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! 13 woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon 14 in the judgment than for you. And thou, Capernaum, 15 shalt thou be exalted unto heaven? thou shalt be thrust down to hades. He that hears you hears me; and he that rejects you rejects me; and he that rejects me rejects him that sent me. 16

And the seventy returned with joy, saying, Lord, even 17 the demons are subjected unto us in thy name. And he 18 said unto them, I beheld Satan falling as lightning out of heaven. Behold, I have given unto you authority to tread 19 on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Not- 20 withstanding in this rejoice not, that the spirits are subjected unto you; but rejoice that your names have been written in heaven.

In that hour he exulted in the Holy Spirit and said, I 21 praise thee, O Father, Lord of the heaven and the earth, that thou didst hide these things from wise and prudent, and didst reveal them unto babes. Yea, Father, for such was thy good pleasure. And he turned him to the dis- 22 ciples and said, All things were delivered up unto me by my Father: and none knows who the Son is but the Father; and who the Father is but the Son, and he to whom the Son may wish to reveal him. And having turned to 23 the disciples, he said apart, Blessed are the eyes which see the things that ye see. For I say unto you, that many 24 prophets and kings desired to see those things which ye behold, and did not see them; and to hear those things which ye hear, and did not hear.

25 And, behold, a certain lawyer stood up, tempting him,
saying, Teacher, what shall I do to inherit everlasting life ?
26 And he said unto him, What is written in the law ?
27 how readest thou ? And he answering said, *Thou shalt*
love the Lord thy God from all thy heart, and with all thy
soul, and with all thy strength, and with all thy mind, and
28 *thy neighbour as thyself.* And he said unto him, Thou
29 answeredst right : this do, and thou shalt live. But he
desiring to justify himself, said unto Jesus, And who is my
30 neighbour ? Jesus replied and said, A certain man was
going down from Jerusalem to Jericho, and he fell among
robbers, who also stripped him of his raiment, and beat
31 him and went away, leaving him half dead. And by chance
a certain priest was going down in that way ; and when he
32 saw him, he passed by on the other side. And in like
manner also a Levite, having arrived at the place, came
33 and saw and passed by on the other side. But a certain
Samaritan journeying, came where he was, and when he
34 saw was moved with compassion, and went up to him, and
bound up his wounds, pouring in oil and wine, and set him
on his own beast, and brought him to a khân and took care
35 of him. And on the morrow he took out two denarii, and
gave them to the host and said, Take care of him ; and
whatsoever thou shalt spend more, when I come again, I will
36 pay thee. Which of these three, thinkest thou, was neigh-
bour unto him that fell among the robbers ? And he said,
37 He that did mercy on him. And Jesus said unto him,
Go and do thou in like manner.

38 Now it came to pass as they journeyed, that he entered
into a certain village : and a certain woman named Martha
39 received him into the house. And she had a sister called
Mary, who also sat at the feet of the Lord and was hearing
40 his word. But Martha was cumbered about much minister-
ing. And she came to him and said, Lord, dost thou not
care that my sister left me to minister alone ? speak to
41 her therefore that she help me. But the Lord answered
and said unto her, Martha, Martha, thou art anxious and
42 troubled about many things, but one thing is needful : for

Mary chose for herself the good part, which shall not be taken away from her.

AND it came to pass, that, as he was in a certain place praying, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Father, 2 Hallowed be thy name; thy kingdom come; give us day by 3 day our daily bread; and forgive us our sins, for we also 4 forgive every one that is indebted to us; and lead us not into temptation.

And he said unto them, Which of you shall have a 5 friend, and shall go unto him at midnight and say unto him, Friend, lend me three loaves; for a friend of mine 6 is come to me from a journey, and I have nothing to set before him? And he from within shall answer and say, 7 Trouble me not: the door has been already shut, and my children with me are in bed; I cannot get up and give thee. I say unto you, Though he will not get up 8 and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs. And I say unto you, Ask and it will be given 9 you: seek and ye will find; knock and it will be opened unto you. For every one that asks receives; and he 10 that seeks finds; and to him that knocks it shall be opened. Which of you that is a father, if a son shall ask 11 bread, will he give him a stone? or also a fish, will he for a fish give him a serpent? Or if he shall also ask an egg, 12 will he give him a scorpion? If ye then, being evil, know 13 to give good gifts unto your children, how much more shall your Father from heaven give the Holy Spirit to them that ask him?

And he was casting out a demon, and it was dumb. 14 And it came to pass, when the demon went out the dumb spake. And the multitudes marvelled. But some of them 15 said, By Beelzebub the prince of the demons he casts out the demons. And others tempting, were seeking of him a 16 sign from heaven. And he knew their thoughts, and said 17 unto them, Every kingdom divided against itself is brought

CH. .
XI. .

X

18 to desolation; and a house against a house falls. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out the demons
19 by Beelzebul. And if I by Beelzebul cast out the demons, by whom do your sons cast them out? therefore they themselves shall be your judges. But if I cast out the demons by the finger of God, then the kingdom of God is already come
20 unto you. When the strong man armed keeps his palace, his goods are in peace: but when a stronger than he shall come upon and overcome him, he takes away his whole
21 armour whereon he had trusted, and divides his spoils. He that is not with me is against me: and he that gathers not
22 with me scatters. When the unclean spirit is gone out of the man, it goes through dry places seeking rest; and finding none it says, I will return into my house whence
23 I came out. And having come it finds it swept and
24 garnished. Then it goes, and takes to it seven other spirits more evil than itself, and they enter in and dwell there; and the last state of that man becomes worse than the first.

27 And it came to pass, as he spake these things, a certain woman from among the multitude lifted up her voice and said unto him, Blessed the womb that bare thee, and
28 breasts which thou didst suck. But he said, Nay rather, blessed they that hear the word of God and keep it.

29 And as the multitudes were crowding together, he began to say, This generation is an evil generation: it seeks a sign; and there will no sign be given to it but the sign
30 of Jonah. For even as Jonah was a sign unto the Ninevites, so will also the Son of man be to this generation.
31 A queen of the south will be raised in the judgment with the men of this generation, and will condemn them; for she came from the ends of the earth to hear the wisdom of
32 Solomon; and, behold, more than Solomon is here. Men of Nineveh will rise in the judgment with this generation, and will condemn it; because they repented at the proclamation of Jonah; and, behold, more than Jonah is
33 here. No one, having lighted a lamp, puts it into a

secret place, neither under the bushel, but on the lamp-stand, that they who come in may see the light. The 34 lamp of the body is thine eye. When thine eye is sound, thy whole body also is full of light ; but when it is evil, thy body also is full of darkness. Take heed therefore that 35 the light which is in thee be not darkness. If therefore 36 thy whole body be full of light, having no part dark, the whole will be full of light, as when the lamp with its bright shining gives thee light.

And as he spake, a Pharisee asks him to dine with 37 him : and he went in and sat down to meat. And when 38 the Pharisee saw it, he marvelled that he did not first wash himself before the dinner. And the Lord said unto him, 39 Now do ye Pharisees cleanse the outside of the cup and of the platter ; but your inward part is full of robbery and wickedness. Fools, did not he that made the outside 40 make the inside also ? But give what is in them as alms ; 41 **and**, behold, all things are clean unto you. But woe unto 42 you, Pharisees ! for ye pay tithe of the mint and the rue and every herb, and pass over the judgment and the love of God : these ought ye to have done, and not to leave those undone. Woe unto you, Pharisees ! for ye love the chief 43 seat in the synagogues, and the salutations in the markets. Woe unto you, for ye are as the tombs which appear not, 44 and the men that walk over them know it not. But one of 45 the lawyers answering says unto him, Teacher, in saying these things thou ill-treatest us also. And he said, To you 46 lawyers also woe ; for ye burden men with burdens greivous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the 47 tombs of the prophets, and your fathers killed them. So then ye are witnesses and consent to the deeds of 48 your fathers ; for they indeed killed them, and ye build. Wherefore also the wisdom of God said, I will send unto 49 them prophets and apostles, and some of them they will kill and persecute ; that the blood of all the pro- 50 phets, shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto 51

the blood of Zechariah, who perished between the altar and the house: yea, I say unto you, it will be required
52 of this generation. Woe unto you, lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them entering in ye hindered.

53 And when he came out thence, the scribes and the Pharisees began to urge him vehemently, and to provoke
54 him to speak of more things, lying in wait to catch something out of his mouth.

CH. XII. In the mean time, when the multitude was gathered together in tens of thousands, insomuch that they trod one upon another, he began to say unto his disciples first, Take heed to yourselves of the leaven of the Pharisees,
2 which is hypocrisy. But there is nothing covered that will not be revealed; and hid that will not be known.
3 Therefore whatsoever ye said in the darkness will be heard in the light; and that which ye spake in the ear in the
4 chambers will be proclaimed upon the housetops. And I say unto you my friends, be not afraid of them that kill the
5 body, and after that have no more that they can do. But I will teach you whom ye shall fear; fear him, who after he has killed has authority to cast into hell. Yea, I say
6 unto you, fear him. Are not five sparrows sold for two
7 pennies, and not one of them forgotten before God? But the very hairs of your head have been all numbered. Fear
8 not, ye are of more value than many sparrows. But I say unto you, whosoever shall confess me before men, him
9 will the Son of man also confess before the angels of God; but he that denied me before men will be denied before the
10 angels of God. And whosoever shall speak a word against the Son of man, it will be forgiven him: but unto him that blasphemed against the Holy Ghost, it will not be forgiven.
11 And when they bring you before the synagogues, and the principalities, and the powers, be not anxious how or what
12 defence ye shall make or what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say.

13 And one from among the multitude said unto him,

Teacher, speak to my brother that he divide the inheritance with me. But he said unto him, Man, who set me 14 a judge or a divider over you? And he said unto them, 15 See and keep yourselves from all covetousness; for not because one has abundance does his life consist of his goods. And he spake a parable unto them, saying, The 16 ground of a certain rich man brought forth plentifully. And he was reasoning within himself, saying, What shall I 17 do, because I have not where to gather together my fruits? And he said, This will I do; I will pull down my barns 18 and build greater; and I will gather together there all my fruits and my goods, and will say to my soul, Soul, 19 thou hast many goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Fool, 20 this night thy soul is required of thee; and whose will those things be, which thou didst prepare? So is he 21 that treasures up for himself and is not rich toward God.

And he said unto his disciples, Therefore I say unto 22 you, be not anxious for the life, what ye shall eat; nor yet for the body, what ye shall put on. The life is more than 23 the food and the body than the raiment. Consider the 24 ravens, that they neither sow nor reap; who neither have chamber nor barn, and God feeds them: how much better are ye than the birds? And which of you by 25 anxious thought can add to his lifetime a cubit? If ye 26 then be not able to do even the thing which is least, why are ye anxious about the rest? Consider the lilies, how 27 they neither spin nor weave; but I say unto you, even Solomon in all his glory was not arrayed like one of these. And if God so clothe the grass in a field, which 28 is to-day, and to-morrow is cast into an oven; how much more will he clothe you, O ye of little faith? And seek not 29 ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For after all these do the nations 30 of the world seek; and your Father knows that ye have need of these. But seek his kingdom; and these shall be 31 added unto you. Fear not, little flock; for it is your 32

33 Father's good pleasure to give you the kingdom. Sell your goods, and give alms; make for yourselves purses which wax not old, a treasure unfailing in the heavens, where no
34 thief approaches, neither moth corrupts. For where your
35 treasure is, there will your heart be also. Let your loins
36 be girded about, and the lamps burning; and ye yourselves like men waiting for their lord, when he will return from the marriage; that when he has come and knocked,
37 they may open unto him immediately. Blessed those servants, whom the lord when he has come shall find watching: verily I say unto you, that he will gird himself about, and make them sit down at table, and coming near
38 will minister unto them. And if in the second or if in the third watch he will have come and found it so, blessed are
39 they. But know this, that if the householder had known in what hour the thief is coming, he would not have left his
40 house to be broken into. Be ye also ready; for in such an hour as ye think not the Son of man comes.

41 But Peter said unto him, Lord, speakest thou this
42 parable unto us, or also to all? And the Lord said, Who then is the faithful, the wise steward, whom his lord will set over his service, to give the portion of food in
43 season? Blessed is that servant, whom his lord when he
44 has come shall find so doing. Of a truth I say unto you,
45 that he will set him over all his goods. But if that servant shall say in his heart, My lord tarries to come; and shall begin to smite the men servants and the maidens, and to eat
46 and drink and be drunken; the lord of that servant will come in a day when he looks not for him, and in an hour that he knows not, and will cut him asunder, and appoint
47 his portion with the unbelievers. And that servant who knew his lord's will, and prepared not, neither did according to his will, will be beaten with many stripes;
48 but he that knew not, and did things worthy of stripes, will be beaten with few. And unto whomsoever much was given, from him will much be required; and to whom they
49 committed much, of him they will ask more. I came to cast fire on the earth; and how I wish that it were

already kindled! But I have a baptism to be baptized 50
with; and how am I straitened till it be finished!
Think ye that I came to give peace in the earth? I tell 51
you, nay, but rather division. For from henceforth five in 52
one house will be divided, three will be divided against two,
and two against three; father against son, and son against 53
father; mother against daughter, and daughter against
mother; mother in law against the daughter in law, and
daughter in law against the mother in law.

And he said also to the multitudes, When ye see a 54
cloud rising on the west, immediately ye say there comes
a shower; and so it comes to pass; and when ye see a 55
south wind blowing, ye say there will be heat; and it
comes to pass. Hypocrites, ye know how to prove the 56
face of the earth and of the heaven; but how is it
ye do not prove this time? And why even of yourselves 57
judge ye not what is right? For as thou goest with 58
thine adversary to a ruler, give diligence in the way
that thou mayest be delivered from him; lest he hale thee
to the judge, and the judge shall deliver thee up to the
exactor, and the exactor cast thee into prison. I say unto 59
thee, thou wilt not come out thence, till thou hast paid the
very last mite.

CH.

And there came some at that season telling him of the XIII.
Galileans whose blood Pilate mingled with their sacrifices.
And he answered and said unto them, Think ye that these 2
Galileans were sinners above all the Galileans, because
they suffered these things? I tell you, nay; but except 3
ye repent, ye will all perish in like manner. Or those 4
the eighteen, upon whom the tower in Siloam fell and
killed them, think ye that they were debtors above all the
men that dwell in Jerusalem? I tell you, nay; but except 5
ye repent, ye will all perish in the same manner.

And he spake this parable: A certain man had a fig tree 6
planted in his vineyard; and he came seeking fruit thereon,
and found none. So he said unto the vine-dresser, Behold, 7
three years I am coming seeking fruit on this fig tree, and
am finding none; cut it out; why cumberst it the earth

8 also? But he answered and said unto him, Lord, leave it this year also, till I shall dig about it and cast in dung; 9 and if it bear fruit hereafter, well: otherwise thou shalt cut it out.

10 And he was teaching in one of the synagogues on 11 the sabbath. And, behold, a woman having a spirit of infirmity eighteen years; and she was bowed together, and wholly unable to lift herself up. And when 12 Jesus saw her, he called her to him and said unto her, 13 Woman, thou art released from thine infirmity; and he laid his hands on her: and immediately she was made 14 straight, and was glorifying God. And the ruler of the synagogue answered, being indignant that Jesus healed on the sabbath, and said unto the multitude, There are six days in which men ought to work: in them therefore come 15 and be healed, and not on the sabbath day. But the Lord answered him and said, Hypocrites, does not each of you on the sabbath loose his ox or his ass from the manger, 16 and lead him away and water him? And ought not this woman, being a daughter of Abraham, whom Satan bound, lo, for eighteen years, to be loosed from this bond on the 17 sabbath day? And while he said these things, all his adversaries were ashamed; and all the multitude were rejoicing for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like, 19 and whereunto shall I liken it? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew and became a tree; and the birds of the air 20 lodged in the branches of it. And again he said, Where- 21 unto shall I liken the kingdom of God? It is like unto leaven which a woman took and hid in three pecks of meal, till the whole was leavened.

22 And he was going through cities and villages, teaching 23 and journeying toward Jerusalem. And one said unto him, Lord, are there few to be saved? And he said unto 24 them, Strive to enter in through the narrow door: for many, I say unto you, will seek to enter in, and will not be able. 25 When once the householder shall have risen and shut

the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; he will answer and say unto you, I know you not whence ye are. Then will ye begin to say, We ate and drank in thy 26 presence, and thou didst teach in our streets. And he will 27 say, I tell you I know you not whence ye are: depart from me, all ye workers of unrighteousness. The weeping, and 28 the gnashing of teeth will be there, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves being cast out. And 29 they will come from east, and west, and north, and south, and will sit down at table in the kingdom of God. And, 30 behold, there are last who will be first, and there are first who will be last.

In that same hour came certain Pharisees saying unto 31 him, Get thee out and go hence, for Herod desires to kill thee. And he said unto them, Go and tell that fox, 32 behold, I cast out demons, and perform cures to-day and to-morrow, and the third day I finish. Neverthe- 33 less I must go about to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killest the 34 prophets, and stonest them who have been sent unto her; how often did I desire to gather thy children as a hen gathers her chickens under the wings, and ye desired not! Behold, your house is left unto you. I say unto 35 you, ye shall not see me until the time come when ye shall say, Blessed be he that comes in the name of the Lord. CH.

AND it came to pass, when he went into the house of XIV. one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And, behold, there 2 was a certain man before him who had the dropsy. And 3 Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful on the sabbath to heal or not? but 4 they held their peace. And he took hold of and cured him, and sent him away. And he answered them and 5 said, Which of you is there whose son or ox shall fall into a pit, and he will not immediately draw him up on the

- 6 sabbath day? And they could not answer again to these things.
- 7 And he spake a parable to those who were called, when he marked how they chose out the chief seats, saying unto
8 them, When thou art called by any one to a marriage-feast, sit not down in the chief seat, lest a more honour-
9 able man than thou have been called by him; and he that called thee and him shall come and say to thee, Give place to this man; and then thou shalt begin with shame to
10 take the lowest place. But when thou art called, go and sit down in the lowest place; that when he that has called thee comes, he may say unto thee, Friend, go up higher: then wilt thou have glory in the presence of all
11 that sit at meat with thee. For every one that exalts himself will be humbled; and he that humbles himself will be exalted.
- 12 And he said also to him that had called him, When thou makest a dinner or a supper, address not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest they also call thee again, and a recompense be made thee.
13 But when thou makest a feast, call poor, maimed, lame,
14 blind: and thou shalt be blessed, because they cannot recompense thee: but recompense will be made thee at the resurrection of the righteous.
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat
16 bread in the kingdom of God. But he said unto him, A certain man was making a great supper, and called many,
17 and sent his servant at supper time to say to them that were called, Come; for things are now ready. And they all
18 with one consent began to excuse themselves. The first said unto him, I bought a field, and I must needs go forth
19 and see it; I ask thee have me excused. And another said, I bought five yoke of oxen, and am going to prove them;
20 I ask thee have me excused. And another said, I married a wife, and therefore I cannot come. So the servant came, and told his lord these things. Then the householder
21 being angry said to his servant, Go out quickly into the

streets and lanes of the city, and bring in hither the poor, and maimed, and blind, and lame. And the servant said, Lord, what thou commandedst is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you, that none of those men who have been called will taste of my supper.

And there were going with him great multitudes; and he turned and said unto them, If any one comes to me, and hates not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple. Whosoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, sits not down first and counts the cost, whether he has the means to finish it? Lest after he laid a foundation, and is not able to complete, all that behold begin to mock him, saying, This man began to build, and was not able to complete. Or what king, going to make war against another king, will not first sit down and consult whether he be able with ten thousand to meet him that comes against him with twenty thousand? Otherwise, while he is yet a great way off, having sent an embassy, he asks conditions of peace. So likewise, whosoever he be of you that does not bid farewell to all his goods, cannot be my disciple. Salt then is a good thing: but if even the salt have become insipid, wherewith shall it be seasoned? it is neither fit for earth nor for dunghill; they cast it out. He that has ears, let him hear.

CH.

AND there were drawing near unto him all the publicans and the sinners to hear him. And both the Pharisees and the scribes were murmuring, saying, This man receives sinners, and eats with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he found it, he lays it on

6 his shoulders, rejoicing, and having come home, calls together the friends and the neighbours, saying unto them, Rejoice with me; for I found my sheep which was
7 lost. I say unto you, that thus there will be joy in heaven over one sinner that repents, more than over
8 ninety and nine righteous who have no need of repentance. Either what woman having ten drachmae, if she lose one drachma, does not light a lamp, and sweep the
9 house, and seek diligently till she find it? And when she found it, she calls together the friends and neighbours, saying, Rejoice with me; for I found the drachma
10 which I lost. Thus, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.
11, 12 And he said, A certain man had two sons. And the younger of them said to the father, Father, give me the portion of the property that falls to me. And he divided
13 unto them his living. And not many days after the younger son gathered all together, and went abroad into a far country, and there scattered his property with riotous
14 living. And when he spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine:
15 and he was longing to fill his belly with the husks that the swine were eating: and no one was giving unto him. But he came to himself and said, How many hired servants of my father's have superabundance of loaves, and I am perishing
16 here with hunger! I will arise and go to my father, and will say unto him, Father, I sinned against heaven, and before
17 thee; I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on
18 his neck, and kissed him tenderly. And the son said unto him, Father, I sinned against heaven, and before thee; I
19 am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and clothe him; and put a ring on his hand, and sandals on his feet:

and bring the fatted calf; kill it, and let us eat and be 23
merry; for this my son was dead and is alive again; was 24
lost and is found. And they began to be merry. But his 25
elder son was in the field: and as he came and drew
nigh to the house, he heard musick and dancing, and 26
called to him one of the servants, and asked what these
things meant. And he said unto him, Thy brother is come; 27
and thy father killed the fatted calf, because he received him
back safe and sound. And he was angry, and would not 28
go in: and his father came out and besought him. But 29
he answering said to the father, Lo, these many years do
I serve thee, and never did I transgress thy commandment:
and yet thou never gavest me a kid, that I might be merry
with my friends. But when this thy son came who devoured 30
thy living with harlots, thou didst kill for him the fatted
calf. And he said unto him, Child, thou art ever with me, 31
and all that I have is thine. It was meet that we should 32
be merry and rejoice: for this thy brother was dead and is
alive; was lost and found.

CH.

AND he said also unto the disciples, There was a certain XVI.
rich man, who had a steward; and the same was accused
unto him as scattering his goods. And he called him, and 2
said unto him, What is this that I hear of thee? render
the account of thy stewardship; for thou canst be no
longer steward. And the steward said within himself, 3
What shall I do, seeing that my lord takes away from
me the stewardship? I am not able to dig, to beg I am
ashamed. I know what I will do, that, when I am put 4
out of the stewardship, they may receive me into their
houses. So he called unto him each one of his lord's 5
debtors, and said unto the first, How much owest thou
unto my lord? And he said, An hundred pipes of oil. 6
And he said unto him, Take thy bill, and sit down quickly
and write fifty. Then said he to another, And how much 7
owest thou? And he said, An hundred quarters of wheat.
He says unto him, Take thy bill, and write fourscore.
And the lord commended the unrighteous steward, that he 8
did prudently: for the sons of this world are more prudent

- than the sons of the light with respect to their own generation. And I say unto you, Make to yourselves friends of the mammon of injustice; that, when it shall fail, they may receive you into the everlasting tabernacles. He that is faithful in the least is faithful also in much; and he that is unjust in the least is unjust also in much.
- If therefore ye were not faithful in the unjust mammon, who will commit to your trust the true good? And if ye were not faithful in that which is another's, who will give you your own? No domestic can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.
- And the Pharisees, who were covetous, were hearing all these things, and they were deriding him. And he said unto them, Ye are they who justify yourselves before men, but God knows your hearts: for that which is high among men is an abomination before God. The law and the prophets were until John; since that time the gospel of the kingdom of God is preached, and every one enters into it with violence. And it is easier for the heaven and the earth to pass, than for one tittle of the law to fail. Whosoever puts away his wife, and marries another, commits adultery; and he that marries her who is put away from a husband commits adultery.
- There was a certain rich man, and he was clothed in purple and fine linen, making merry every day sumptuously. And a certain poor man, named Lazarus, was laid at his gate, full of sores, and longing to be fed with what fell from the rich man's table: but even the dogs came and usually licked his sores. And it came to pass, that the poor man died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried. And in hades he lifted up his eyes, being in torments, and sees Abraham afar off and Lazarus in his bosom. And he called and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this

flame. But Abraham said, Child, remember that thou 25
in thy life time receivedst thy good things, and in like
manner Lazarus his bad things : but now he is com-
forted here, and thou art tormented. And besides all this, 26
between us and you there is a great gulf fixed, that
they who desire to pass hence to you may not be able,
nor those cross over to us thence. And he said, I ask 27
thee, therefore, father, that thou wouldest send him to my
father's house ; for I have five brethren ; that he may 28
testify fully unto them, lest they also come into this place
of torment. But Abraham says unto him, They have 29
Moses and the prophets ; let them hear them. And he 30
said, Nay, father Abraham, but if one go unto them from
the dead, they will repent. And he said unto him, If they 31
hear not Moses and the prophets, neither will they be
persuaded, though one should rise from the dead. CH.

AND he said unto his disciples, It is impossible but XVII.
that offences will come ; but woe unto him by whom they
come ! It were better for him that a millstone were hanged 2
about his neck, and he cast into the sea, than that he
should cause one of these little ones to offend. Take heed 3
to yourselves. If thy brother sin, rebuke him, and if he
repent, forgive him. And if he shall sin against thee 4
seven times in a day, and seven times turn to thee, saying,
I repent ; thou shalt forgive him.

And the apostles said unto the Lord, Increase our 5
faith. But the Lord said, If ye have faith as a grain of 6
mustard seed, ye might have said unto this sycamine tree,
Be thou plucked up by the root and planted in the sea ; and
it would have obeyed you. But which of you, having a 7
servant plowing or shepherding, will say unto him, when he
is come in from the field, Come near immediately and sit
down to meat ? Will he not rather say unto him, Make 8
ready wherewith I may sup, and gird thyself about, and
minister to me, till I have eaten and drunken, and after-
ward thou shalt eat and drink ? Does he thank the 9
servant because he did the things that were commanded ?
So also ye, when ye shall have done all the things that 10

were commanded you, say, We are unprofitable servants, we have done that which is our duty to do.

- 11 And it came to pass, as he was going to Jerusalem; that he was passing through the midst of Samaria and Galilee.
12 And as he was entering into a certain village, there met
13 him ten men that were lepers, who stood afar off, and lifted up the voice and said, Jesus, Master, have mercy
14 on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to
15 pass, that, as they went, they were cleansed. But one of them, seeing that he was cured, turned back, with a
16 loud voice glorifying God, and fell on his face at his
17 feet, giving him thanks; and he was a Samaritan. And Jesus answered and said, Were not the ten cleansed? the
18 nine, where are they? Were there found none that turned
19 back to give glory to God, save this stranger? And he said unto him, Arise and go: thy faith has saved thee.
20 And being asked by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom
21 of God comes not with observation, nor will they say, Lo here! or there! for, behold, the kingdom of God is among you.

- 22 And he said unto the disciples, Days will come, when ye will long to see one of the days of the Son of man, and will
23 not see it. And they will say to you, Lo there! lo here!
24 go not away and pursue not. For as the lightning that lightens out of one part under heaven, shines unto the other part under heaven, so will the Son of man be in his
25 day. But first he must suffer much, and be rejected by
26 this generation. And as it was in the days of Noah, so
27 will it be also in the days of the Son of man; they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all.
28 In like manner even as it was in the days of Lot; they were eating, they were drinking, they were buying, they
29 were selling, they were planting, they were building; but the same day that Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed them all. After the 30
same manner will it be in the day when the Son of man is
revealed. In that day, he who shall be upon the housetop, 31
and his stuff in the house, let him not come down to take
it away: and he that is in the field, let him in like manner
not turn back. Remember Lot's wife. Whosoever shall 32, 33
seek to possess his life, will lose it; and whosoever shall lose
it will preserve it alive. I tell you, in that night there will 34
be two men on one bed; one will be taken and the other
will be left: two women will be grinding together; the one 35
will be taken, and the other will be left. And they answer- 37
ing say unto him, Where, Lord? and he said unto them,
Wheresoever the carcase is, there also will the eagles be
gathered together.

CH.

AND he spake a parable unto them, to the end that XVIII.
they ought always to pray and not to faint, saying, There 2
was in a certain city a certain judge, who feared not God
nor revered man. And there was a widow in that city, 3
and she kept coming unto him, saying, Avenge me of mine
adversary. And he would not for a time; but afterward 4
he said within himself, Though I fear not God nor reverence
man, yet because this widow troubles me, I will avenge 5
her, lest by coming for ever she beat me out. And the Lord 6
said, Hear what the unrighteous judge says. And will 7
not God avenge his elect, who cry unto him day and night,
and he is long-suffering over them? I tell you that he 8
will avenge them speedily. Nevertheless when the Son of
man has come, will he find faith on the earth?

And he spake also this parable unto certain who trust 9
in themselves that they are righteous, and set at nought the
rest. Two men went up into the temple to pray; the one a 10
Pharisee, and the other a publican. The Pharisee stood 11
and was praying thus, God, I thank thee that I am not as
the rest of men, extortioners, unjust, adulterers, or even as
this publican; I fast twice in the week, I give tithes of all 12
that I acquire. And the publican, standing afar off, would 13
not even lift up his eyes unto heaven, but was smiting his
breast, saying, O God be propitious to me the sinner. I tell 14

you, this man went down to his house justified rather indeed than the other: for every one that exalts himself will be humbled; and he that humbles himself will be exalted.

15 And they brought unto him also the infants, that he might
16 touch them: but the disciples seeing, rebuked them. But
Jesus called them unto him, saying, Leave the little
children to come unto me, and forbid them not; for of such
17 is the kingdom of God. Verily I say unto you, whosoever
will not receive the kingdom of God as a little child, will
not enter therein.

18 And a certain ruler asked him, saying, Good Teacher,
19 what shall I do to inherit everlasting life? And Jesus said
unto him, Why callest thou me good? none is good,
20 save one, God. Thou knowest the commandments, *Do*
not commit adultery, Do not kill, Do not steal, Do not bear
21 *false witness, Honour thy father and thy mother.* And
22 he said, All these I kept from my youth. When Jesus
heard, he said unto him, Yet lackest thou one thing: sell
all that thou hast and distribute unto the poor, and thou
23 shalt have treasure in heaven, and come follow me. But
when he heard this, he became very sorrowful; for he was
24 exceeding rich. And Jesus looked on him and said, How
hardly do they that have riches go into the kingdom of
25 God! For it is easier for a camel to enter through the eye
of a needle, than for a rich man to enter into the kingdom
26 of God. And they that heard said, And who can be
27 saved? But he said, The things impossible with men are
28 possible with God. And Peter said, Lo, we left our own,
29 and followed thee. And he said unto them, Verily I say
unto you, there is no one that has left house, or wife, or
brethren, or parents, or children, for the kingdom of God's
30 sake, who will not receive manifold more in this present
time, and in the world to come life everlasting.

31 And he took with him the twelve, and said unto them,
Behold, we are going up to Jerusalem, and all that has
been written through the prophets for the Son of man will
32 be finished; for he will be delivered up unto the Gentiles,
33 and will be mocked and be ill-treated and spit upon: and

they will scourge and kill him : and the third day he will rise again. And they understood none of these things ; 34 and this saying was hid from them, and they knew not the things which were spoken.

And it came to pass, that as he drew nigh unto Jericho, 35 a certain blind man sat by the way side begging. And 36 having heard a multitude passing by, he asked what it meant. And they told him that Jesus the Nazarene was 37 passing. And he cried out, saying, Jesus, son of David, 38 have mercy upon me. And they who went before rebuked 39 him that he should hold his peace : but he cried so much the more, Son of David, have mercy on me. And Jesus 40 stood, and commanded him to be brought unto him : and when he drew nigh, he asked him, What wilt thou that I 41 shall do unto thee ? And he said, Lord, that I may receive sight. And Jesus said unto him, Receive thy sight ; thy 42 faith has saved thee. And immediately he received sight, 43 and followed him, glorifying God. And all the people, seeing it, gave praise unto God. CH.

And he entered and was passing through Jericho. XIX.
And, behold, a man named Zacchaeus, and he was a chief 2 publican and was rich : and he was seeking to see Jesus who 3 he was ; and could not for the multitude, because he was little of stature. And he ran on before, and went up a syco- 4 more tree to see him ; for he was about to pass that way. And when Jesus came to the place, he looked up and said 5 unto him, Zacchaeus, make haste, and come down ; for to-day I must abide at thy house. And he made haste, and 6 came down, and received him joyfully. And when they 7 saw it they all murmured, saying, He is gone in to lodge with a sinner. And Zacchaeus stood and said unto the 8 Lord, Behold, Lord, the half of my goods I give to the poor ; and if I took aught from any one by false accusation, I pay fourfold. And Jesus said unto him, This day 9 is salvation come to this house, inasmuch as he also is a son of Abraham ; for the Son of man came to seek and to 10 save that which was lost.

And as they were hearing these things, he added and 11

spake a parable, because he was nigh to Jerusalem, and they thought that the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and gave them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass, when he returned, having received the kingdom, that he commanded these servants to be called unto him to whom he had given the money, that he might know what each gained by trading. The first came, saying, Lord, thy pound gained ten pounds. And he said unto him, Well done, good servant: because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound made five pounds. And he said also to this one, And be thou over five cities. And the other came, saying, Lord, behold thy pound, which I kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest what thou didst not put, and reapest what thou didst not sow. He says unto him, Out of thy mouth will I judge thee, evil servant. Knewest thou that I am an austere man, taking what I put not, and reaping what I did not sow? and why gavest not thou my money into a bank, and when I came I should have exacted it with interest? And he said unto them standing by, Take from him the pound, and give it to him that has the ten pounds. And they said unto him, Lord, he has ten pounds. I say unto you, that unto every one who has will be given; but from him that has not, even what he has will be taken. Nevertheless those mine enemies, who would not that I should reign over them, bring hither and slay them before me. And when he spake thus, he went before, going up to Jerusalem. And it came to pass, as he drew nigh to Bethphage and Bethany, to the mount called the mount of Olives, he sent two of the disciples, saying, Go into the village over against; in which at your entering ye will

find a colt tied, whereon no man ever sat: loose and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, Because the Lord has need of him. And they that were sent went away, and found even as he said unto them. And as they were loosing the colt, the masters thereof said unto them, Why loose ye the colt? And they said, The Lord has need of him. And they brought him to Jesus: and they cast their garments upon the colt, and set Jesus thereon. And as he went along, they spread their garments in the way. And as he was drawing nigh, now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they saw, saying, Blessed be the King in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Teacher, rebuke thy disciples. And he answered and said, I tell you that if these shall hold their peace, the stones will cry.

And when he drew nigh, as he beheld the city he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For days will come upon thee, and thine enemies will cast up a mound about thee, and compass thee round, and keep thee in on every side, and will level thee with the ground, and thy children within thee; and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast out the sellers, saying unto them, It is written, *And my house shall be an house of prayer; but ye have made it a den of robbers.*

And he was teaching daily in the temple. But the chief priests and the scribes and the first men of the people sought to destroy him, and could not find what they might do; for all the people hung upon him, listening.

CH. And it came to pass, on one of the days, as he taught the people in the temple and preached the gospel, that

the priests and the scribes came upon him with the elders,
2 and spake, saying unto him, Tell us by what authority
doest thou these things, or who is he that gave thee this
3 authority? And he answered and said unto them, I also
4 will ask you a question, and tell me: The baptism of
5 John, was it from heaven or from men? And they
reasoned with themselves, saying, If we say, From heaven;
6 he will say, Why did ye not believe him? But if we
say, From men; all the people will stone us; for they are
7 persuaded that John is a prophet. And they answered
8 that they knew not whence it was. And Jesus said unto
them, Neither do I tell you by what authority I do these
things.

9 And he began to speak to the people this parable: A
man planted a vineyard, and let it out to husbandmen,
10 and went abroad for a long time. And at the season he
sent a servant to the husbandmen, that they should give
him of the fruit of the vineyard: but the husbandmen
11 beat him, and sent him away empty. And he sent still
another servant; and they beat him also, and treated him
12 shamefully, and sent him away empty. And he sent still
a third; and they wounded him also, and cast him out.
13 And the lord of the vineyard said, What shall I do? I
will send my beloved son; it may be they will reverence
14 him. But when the husbandmen saw him, they reasoned
among themselves, saying, This is the heir: let us kill him,
15 that the inheritance may become ours. And they cast
him out of the vineyard and killed him. What then
16 will the lord of the vineyard do unto them? He will
come and destroy these husbandmen and give the vine-
yard unto others. And when they heard, they said,
17 God forbid. And he looked upon them and said, What
then is this that is written, *The stone which the builders*
18 *rejected, the same was made the head of the corner?* Every
one that falls upon that stone will be broken; but on
19 whomsoever it shall fall, it will grind him to powder. And
the scribes and the chief priests sought to lay hands
on him in that hour; and they feared the people; for

they knew that he spake this parable with reference to them.

And they watched him, and sent forth spies feigning 20 themselves righteous, that they might lay hold of him by speech, so as to deliver him up unto the power and authority of the governor. And they asked him, saying, 21 Teacher, we know that thou sayest and teachest rightly, neitherregardest thou the person of any, but teachest the way of God in truth : is it lawful for us to give tribute to 22 Caesar, or not? But he perceived their craftiness, and 23 said unto them, Shew me a denarius. Whose image and 24 superscription has it? And they said, Caesar's. And 25 he said unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's. And they could not take hold of him by a 26 saying before the people; and they marvelled at his answer and held their peace.

And certain of the Sadducees, who deny that there is 27 a resurrection, came to him and asked him, saying, 28 Teacher, Moses wrote unto us, *If a man's brother die, having a wife, and he be without children, that his brother should take the wife, and raise up seed unto his brother.* There were therefore seven brethren. And the first took a 29 wife and died without children. And the second and 30, 31 the third took her; in the same manner also the seven left no children and died. And afterward the woman died 32 also. In the resurrection, therefore, of which of them does 33 the woman become wife? for the seven had her for a wife. And Jesus said unto them, The children of this world 34 marry and are given in marriage; but they who were 35 counted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more; for they are equal 36 unto angels, and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses 37 shewed in the bush passage, as he calls the Lord *the God of Abraham and God of Isaac and God of Jacob*; now he is not God of dead, but of living; for all live 38

39 unto him. And certain of the scribes answering said,
40 Teacher, thou didst say well. For they durst no longer
ask him any question.

41 And he said unto them, How say they that Christ is
42 David's son? For David himself says in the book of
Psalms, *The Lord said unto my Lord, Sit thou on my right*
43, 44 *hand, till I make thine enemies thy footstool.* David there-
fore calls him Lord, and how is he his son?

45 Then in the hearing of all the people he said unto the
46 disciples, Beware of the scribes, who like to go about in
long robes, and love salutations in the markets, and the
chief seats in the synagogues, and the chief places at feasts;
47 who devour widows' houses, and for a pretence make long
prayers; these will receive more abundant judgment.

CH. XXI. AND he looked up, and saw the rich casting their gifts
2 into the treasury. And he saw a certain poor widow cast-
3 ing in thither two mites, and said, Of a truth I say unto
4 you, that this poor widow cast more in than all: for all
these cast in out of their abundance unto the gifts; but she
out of her want did cast in all the living that she had.

5 And as some were saying of the temple, that it was
6 garnished with goodly stones and offerings, he said, As for
these things which ye behold, days will come, in which
there will not be left one stone upon another, that will
7 not be destroyed. And they asked him, saying, Teacher,
when then will these things be? and what the sign when
8 these things are about to come to pass? And he said,
Take heed that ye be not deceived; for many will come in
my name, saying, I am he; and the time is at hand: go
9 not after them. But when ye shall hear of wars and
tumults, be not terrified: for these things must first come
10 to pass; but the end is not immediately. Then said he
unto them, Nation will rise against nation, and kingdom
11 against kingdom; and there will be great earthquakes,
and in divers places famines and pestilences; and there
12 will be fearful sights and great signs from heaven. But
before all these things they will lay their hands on you
and persecute you, delivering you up into the synagogues

and prisons, being brought before kings and rulers for my name's sake. It will turn out to you for a testimony. 13 Settle it therefore in your hearts, not to meditate before 14 to make a defence: for I will give you a mouth, and 15 wisdom, which all your adversaries will not be able to resist or gainsay. And ye will be delivered up both by 16 parents and brethren and kinsmen and friends; and some of you will they deliver over to death; and ye will be hated 17 by all for my name's sake. And there will not an hair of 18 your head perish. By your patience acquire your lives. 19 And when ye shall see Jerusalem compassed with armies, 20 then know that the desolation thereof is at hand. Then 21 let them who are in Judaea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in the fields enter into it, because these are 22 days of vengeance, that all the things which are written may be fulfilled. Woe unto them that are with child, 23 and to them that give suck in those days! for there will be great distress upon the earth, and wrath to this people; and they will fall by the edge of the sword, and 24 will be led away captive into all the nations; and Jerusalem will be trodden by Gentiles, until the times of the Gentiles be fulfilled. And there will be signs in the sun, 25 and moon, and stars; and upon the earth anguish of nations, in perplexity at the roaring of sea and waves; men's hearts failing them for fear, and looking for of the 26 things coming on the world: for the powers of the heavens will be shaken. And then will they see the Son of man 27 coming in a cloud with power and great glory. And when 28 these things begin to come to pass, look up, and lift up your heads; for your redemption draws nigh. And 29 he spake a parable to them: Behold the fig tree, and all the trees; when they have already shot forth, ye see 30 of yourselves and know that the summer is now nigh. So also ye, when ye shall see these things coming to pass, 31 know that the kingdom of God is nigh. Verily I say unto 32 you, this generation will not pass, till all come to pass. The heaven and the earth will pass: but my words 33

34 will not pass. But take heed to yourselves, lest your hearts be weighed down with surfeiting and drunkenness, and anxieties of life, and that day come upon you unawares
35 as a snare; for it will come on all them that dwell on
36 the face of all the earth. But be awake at all times, praying that ye may be able to escape all these things that are about to come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; but at night he went out, and lodged at the mount that is
38 called the mount of Olives. And all the people were coming early in the morning to him in the temple, to hear him.

CH. XXII. Now the feast of unleavened bread was drawing nigh,
2 which is called the Passover; and the chief priests and the scribes were seeking how they might kill him: for they feared the people.

3 But Satan entered into Judas called Iscariot, being of
4 the number of the twelve; and he went away, and communed with the chief priests and captains, how he might
5 deliver him up unto them. And they were glad, and
6 covenanted to give him money: and he promised, and sought a good opportunity to deliver him up unto them in the absence of the multitude.

7 And the day of unleavened bread came, in which the
8 passover must be killed; and he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we prepare?
10 And he said unto them, Behold, when ye have entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he
11 enters in. And ye shall say to the master of the house, The Teacher says unto thee, Where is the guestchamber,
12 where I may eat the passover with my disciples? And he will shew you a large upper room spread; there prepare.
13 And they went away, and found as he had said unto them; and prepared the passover.

14 And when the hour came, he sat down, and the
15 apostles with him. And he said unto them, With longing

I longed to eat this passover with you before I suffer ; for 16
I say unto you, that I will not any more eat it, until it be
fulfilled in the kingdom of God. And he took a cup, and 17
gave thanks, and said, Take this, and divide it among your-
selves ; for I say unto you, that I will not drink henceforth 18
of the fruit of the vine, until the kingdom of God shall come.
And he took a loaf, and gave thanks, and brake, and gave 19
unto them, saying, This is my body which is given for
you ; this do in remembrance of me. And the cup in the 20
same manner after supper, saying, This cup is the new
covenant in my blood, which is shed for you. But, behold, 21
the hand of him that delivers me up is with me on the
table. For the Son of man indeed goes, according to 22
that which has been determined : but woe unto that man
by whom he is delivered up. And they began to enquire 23
among themselves, which of them it might be that was
about to do this thing.

And there arose also a strife among them, which 24
of them should be accounted greater. And he said unto 25
them, The kings of the Gentiles have dominion over them ;
and they that have authority over them are called bene-
factors ; but ye are not so : but let the greater among you 26
become as the younger ; and he that leads, as he that
ministers. For which is greater, he that sits at meat, or 27
he that ministers ? is not he that sits at meat ? but I am
among you as he that ministers. But ye are they who 28
have continued throughout with me in my temptations.
And I appoint unto you, as my Father appointed unto me, 29
a kingdom, that ye may eat and drink at my table in my 30
kingdom ; and ye shall sit on thrones judging the twelve
tribes of Israel. Simon, Simon, behold, Satan asked you 31
for himself, that he might sift you as the wheat : but I 32
made supplication for thee, that thy faith fail not : and
when once thou hast returned, confirm thy brethren.
And he said unto him, Lord, I am ready to go with thee, 33
both into prison and into death. And he said, I tell 34
thee, Peter, a cock will not crow this day till thou wilt
thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse and scrip and sandals, lacked ye any thing? and
36 they said, Nothing. And he said unto them, But now, he that has a purse, let him take it, and in like manner a scrip; and he that has not, let him sell his garment and
37 buy a sword. For I say unto you, that this which is written must be finished in me, *And he was reckoned among transgressors*: for that also concerning me has an
38 end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives: and the disciples also followed him.
40 And when he was at the place, he said unto them, Pray
41 that ye enter not into temptation. And he tore himself away from them about a stone's throw, and kneeled down
42 and prayed, saying, Father, if thou art willing to take away this cup from me: nevertheless not my will, but thine be
43 done. And there appeared unto him an angel from
44 heaven, strengthening him. And being in an agony he was praying more earnestly. And his sweat became as it
45 were great drops of blood coming down upon the earth. And when he rose up from the prayer, he came to the
46 disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise up and pray, that ye enter not into temptation.

47 And while he was yet speaking, behold a multitude, and he that is called Judas, one of the twelve, was going before
48 them; and he drew near unto Jesus to kiss him. But Jesus said unto him, Judas, deliverest thou up the Son of man with a kiss? And when they who were about him saw what would be, they said, Lord, shall we smite with
50 a sword? And some one of them smote the servant of
51 the high priest, and took off his right ear. But Jesus answered and said, Suffer thus far. And he touched the
52 ear, and cured him. And Jesus said unto the chief priests, and captains of the temple, and elders who came to him, Ye have come out, as against a robber, with
53 swords and staves: when I was daily with you in the

temple, ye stretched not forth your hands against me. But this is your hour, and the authority of darkness.

And when they took him, they led and led him into, 54 the high priest's house; and Peter was following afar off. And when they kindled a fire in the midst of the court, 55 and sat down together, Peter was sitting among them. But a certain maid saw him sitting at the light, and having 56 gazed earnestly at him, said, This man also was with him. But he denied him, saying, I know him not, woman. 57 And after a little while another saw him, and said, Thou 58 art also of them. But Peter said, Man, I am not. And 59 about the space of one hour after some other confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean. But Peter said, Man, I know not 60 what thou sayest. And immediately, while he was yet speaking, a cock crew, and the Lord turned and looked 61 upon Peter; and Peter remembered the word of the Lord, how he said unto him, Before a cock crow this day, thou shalt deny me thrice. And he went out and wept bitterly. 62

And the men that were holding him mocked him, and 63 beat him, and having blindfolded him, asked him, saying, 64 Prophesy, who is it that smote thee? And many other 65 things blasphemously spake they against him.

And when it was day, the eldership of the people, both 66 chief priests and scribes, were gathered together, and led him away into their Sanhedrim, saying, If thou art the 67 Christ, tell us? But he said unto them, If I tell you, ye will not believe: and if I ask, ye will not answer. But 68, 69 henceforth will the Son of man be seated on the right hand of the power of God. And all said, Art thou then 70 the Son of God? And he said unto them, Ye say it, for I am. And they said, What further need have we of 71 witness? for we ourselves heard from his own mouth. CH.

AND the whole multitude of them arose, and led him XXIII. unto Pilate. And they began to accuse him, saying, We 2 found this one perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King 3

of the Jews ? And he answered him and said, Thou sayest
4 it. But Pilate said to the chief priests and the multitudes,
5 I find no fault in this man. And they were the more
violent, saying, He stirs up the people, teaching through-
out all Judaea, and beginning from Galilee to this place.
6 And when Pilate heard, he asked whether the man were
7 a Galilean ; and when he knew fully that he belonged unto
Herod's authority, he sent him up to Herod, who himself
8 also was at Jerusalem in those days. And Herod seeing
Jesus, was exceeding glad : for he was desiring to
see him for a long time, because he heard about him,
9 and was hoping to see some sign done by him. And
he asked him in many words ; but he answered him
10 nothing. And the chief priests and the scribes stood
11 vehemently accusing him. But Herod also with his
troops set him at nought and mocked him, and having
arrayed him in bright clothing, sent him again to Pilate.
12 And Herod and Pilate on that day became friends
with one another ; for before they were at enmity between
themselves.
13 And when Pilate called together the chief priests and
14 the rulers and the people, he said unto them, Ye brought
this man unto me, as one perverting the people ; and,
behold, I, having examined him before you, found no fault
in this man touching those things whereof ye accuse him.
15 No, nor yet Herod : for he sent him again to us, and,
behold, nothing worthy of death has been done by him.
16, 18 I will therefore chastise and release him. But they cried
out all at once, saying, Away with this one, and release
19 unto us Barabbas : who for a certain insurrection made
20 in the city, and for murder, was cast into prison. But
21 Pilate, desiring to release Jesus, spake again to them. But
they cried out thereupon, saying, Crucify, crucify him.
22 And he said unto them the third time, Why, what evil did
this man do ? I found no cause of death in him ; I will
23 therefore chastise and release him. But they were urgent
with loud voices, asking him to be crucified, and their
24 voices prevailed. And Pilate gave sentence that it should

be as they asked ; and he released him who for insurrection and murder had been cast into prison, whom they asked ; but delivered up Jesus to their will.

And when they led him away, they took hold of one Simon of Cyrene, coming from the country, and on him they laid the cross, to bear it after Jesus. And there were following him a great multitude of the people, and of women, who were bewailing and lamenting him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children ; for, behold, days are coming, in which they will say, Blessed are the barren, and the wombs that bare not, and the breasts that gave not suck. Then will they begin to say to the mountains, fall on us ; and to the hills, cover us ; for if they do these things in the green tree, what will take place in the dry ? And there were also two others, malefactors, led with him to be put to death.

And when they came to the place which is called Skull, there they crucified him and the malefactors, one on the right hand, and the other on the left. But Jesus said, Father, forgive them ; for they know not what they do. And they divided his garments and cast lots. And the people stood beholding ; and the rulers derided, saying, He saved others ; let him save himself, if he is the Christ of God, the chosen. And the soldiers also mocked him, coming up to him, offering him vinegar, and saying, If thou art the king of the Jews, save thyself. And there was also a superscription over him, **THIS IS THE KING OF THE JEWS**. And one of the malefactors who were hanged was blaspheming him, Art not thou the Christ ? save thyself and us. But the other answering rebuked him and said, Dost not thou even fear God, seeing thou art in the same judgment ? And we indeed justly ; for we are receiving the due reward of our deeds ; but this man did nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

44 And it was now about the sixth hour, and there was
45 darkness over the whole earth unto the ninth hour, the
sun having failed; and the veil of the temple was rent in
46 the midst. And when Jesus cried with a loud voice, he said,
Father, into thy hands I commend my spirit. And having
47 said this, he expired. But when the centurion saw what
was done, he glorified God, saying, Really this man was
48 righteous. And all the multitudes that came together to
this sight, when they beheld the things which were done,
49 returned, beating their breasts. And all his acquaintance
stood afar off, and women that followed him from Galilee,
seeing these things.

50 And, behold, a man named Joseph, being a counsellor,
51 and a good man and righteous, the same had not con-
sented to the counsel and deed of them, of Arimathea, a
city of the Jews, who was waiting for the kingdom of God;
52 this man went unto Pilate, and begged the body of Jesus,
53 and took it down, and wrapped it in linen, and laid
him in a sepulchre that was hewn in stone, wherein never
54 man before was laid. And it was the day of preparation,
and the sabbath began to dawn.

55 And women who had come with him out of Galilee,
followed after, and beheld the tomb, and how his body was
56 laid; (and they returned, and prepared spices and oint-
ments; and on the sabbath they rested according to the
commandment.)

CH. XXIV. Now on the first day of the week, very early in the
morning, they came unto the sepulchre, bringing the
2 spices which they prepared. And they found the stone
3 rolled away from the tomb, but on entering in, they
4 found not the body of the Lord Jesus. And it came to
pass, as they were in doubt thereabout, behold, two
5 men stood by them in shining apparel; and when they
were afraid, and bowed their faces to the earth, they said
6 unto them, Why seek ye the living among the dead? He
is not here, but was raised. Remember how he spake unto
7 you when he was yet in Galilee, (saying of the Son of man
that he must be delivered up into the hands of sinful men,

and be crucified, and the third day rise again. And they 8 remembered his words, and returned from the tomb, and 9 told all these things unto the eleven, and to all the rest. It was Mary the Magdalene, and Joanna, and Mary the 10 mother of James, and the other women with them, who told these things unto the apostles. And these words appeared 11 to them as an idle tale, and they believed them not.

And, behold, two of them were going on that same day 13 to a village named Emmaus, distant from Jerusalem three- 14 score furlongs. And they were conversing with one another 15 about all these things which had happened. And it came 16 to pass, that while they were conversing and questioning, Jesus himself drew nigh, and went with them; but their 17 eyes were holden that they should not know him fully. And he said unto them, What discourses are these that ye exchange with one another, as ye walk? And they stood with a sad countenance. And one, whose name was Cleopas, 18 answering said unto him, Art thou the only sojourner in Jerusalem that knowest not the things which came to pass there in these days? And he said unto them, What things? 19 And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests 20 and our rulers delivered him up to the judgment of death and crucified him. But we were hoping that it was he 21 who was about to redeem Israel: moreover, besides all this, it is the third day since these things came to pass. Yea, and certain women also of our company made us as- 22 tonished, who were early at the tomb; and when they found 23 not his body, they came, saying, that they had also seen a vision of angels who say he is alive. And certain of 24 them who were with us went away to the tomb, and found it even so as the women said; but him they saw not. And he 25 said unto them, O foolish and slow of heart to believe all that the prophets spake. Was it not necessary that the 26 Christ should suffer these things, and enter into his glory? And beginning at Moses and at all the prophets, he 27 expounded unto them in all the scriptures the things

28 concerning himself. And they drew nigh unto the village
whither they were going : and he made as though he would
29 go further ; and they constrained him, saying, ' Abide
with us : for it is toward evening, and the day has now
30 declined. And he went in to abide with them. And it
came to pass, as he sat at table with them, he took the
31 loaf, and blessed, and brake, and gave to them ; and
their eyes were opened, and they knew him fully ; and he
32 vanished out of their sight. And they said one to another,
Was not our heart burning within us, as he was talking
with us in the way, as he was opening to us the scriptures ?
33 And they rose up the same hour, and returned into Jeru-
salem, and found the eleven and those who were with them
34 gathered together saying, The Lord was raised indeed, and
35 appeared to Simon. And they declared what things
happened in the way, and how he was known by them in
the breaking of the loaf.

36 And as they were speaking these things, he himself
37 stood in the midst of them. But they were terrified and
38 affrighted, and thought they beheld a spirit. And he said
unto them, Why are ye troubled ? and why do reasonings
39 arise in your hearts ? See my hands and my feet, that
it is I myself : handle me and see ; for a spirit has not
41 flesh and bones, as ye behold me having. And while
they yet believed not for joy and wondered, he said unto
42 them, Have ye any food here ? And they gave him a
43 piece of a broiled fish. And he took it, and did eat before
them.

44 And he said unto them, These are my words which I
spake unto you, while I was yet with you, that all the
things must be fulfilled, which are written in the law of
45 Moses, and the prophets, and the psalms, concerning me.
Then opened he their mind, that they might understand
46 the scriptures, and said unto them, Thus it is written, that
Christ suffers, and rises from the dead the third day : and
47 that repentance for remission of sins is preached in his
48 name among all the nations, beginning at Jerusalem. Ye
49 are witnesses of these things. And I send forth the

promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

And he led them out even towards Bethany, and so lifted up his hands, and blessed them. And it came to 51 pass, while blessing them, he parted from them. And 52 they returned to Jerusalem with great joy, and were 53 continually in the temple, praising God.

ACCORDING TO JOHN.

IN the beginning was the Word, and the Word was CH. I.
with God, and the Word was God. The same was in 2
the beginning with God. All things were made through 3
him ; and without him did not even one thing come into
existence, which is come into existence. In him is 4
life ; and the life was the light of men. And the light 5
shines in the darkness ; and the darkness comprehended
it not. There was a man sent from God, whose name 6
was John ; the same came for witness, to bear witness 7
of the Light, that all might believe through him. He 8
was not the Light, but came to bear witness of the
Light. The true Light, which lightens every man, was 9
coming into the world. He was in the world, and the world 10
was made through him, and the world knew him not. He 11
came unto his own home, and his own people received him
not. But as many as received him, to them gave he 12
authority to become children of God, to them that believe
in his name, who were begotten, not of bloods, nor of 13
the will of flesh, nor of the will of man, but of God.
And the Word became flesh and tabernacled among us, 14
and we beheld his glory, a glory as of the only begotten
from the Father, full of grace and truth. John bears 15
witness of him, and has cried, saying, This was he of
whom I said, He that comes after me is come to be before

16 me, for he was before me. For out of his fulness we all
17 received, even grace for grace ; for the law was given
through Moses ; grace and truth came through Jesus
18 Christ. No one has ever seen God ; the only begotten Son,
who is in the bosom of the Father, he declared him.

19 And this is the witness of John, when the Jews sent from
Jerusalem priests and Levites to ask him, Who art thou ?
20 And he confessed and denied not ; and confessed, I am
21 not the Christ. And they asked him, What then ? Art
thou Elijah ? He says, I am not. Art thou the prophet ?
22 And he answered, Nay. They said therefore unto him,
Who art thou ? that we may give an answer to them that
23 sent us ; what sayest thou of thyself ? He said, I am a
voice of one crying in the wilderness, *Make straight the*
24 *way of the Lord*, as spake Isaiah the prophet. And they
25 had been sent from the Pharisees ; and they asked him
and said unto him, Why baptizest thou then, if thou
26 art not the Christ, nor Elijah, nor the prophet ? John
answered them, saying, I baptize in water : there stands
27 one among you whom ye know not, he that comes after
me, the latchet of whose sandal I am not worthy to loose.
28 These things took place in Bethany, beyond the Jordan,
where John was baptizing.

29 The next day he sees Jesus coming unto him, and
says, Behold the Lamb of God, who takes away the sin of
30 the world. This is he of whom I said, After me comes a
man that has advanced before me, for he was before me.
31 And I knew him not ; but that he might be manifested to
32 Israel, therefore I came baptizing in water. And John bore
witness, saying, I have seen the Spirit descending as a dove
33 out of heaven, and it abode upon him. And I knew him
not ; but he that sent me to baptize in water, the same
said unto me, Upon whom thou shalt see the Spirit de-
scending, and abiding on him, he it is that baptizes in
34 the Holy Spirit. And I have seen, and have borne witness
that this is the Son of God.

35 The next day John was standing again, and two
36 of his disciples ; and looking upon Jesus walking,

he says, Behold the Lamb of God! The two disciples 37 heard him speaking, and followed Jesus. And Jesus turned, 38 and beheld them following, and says unto them, What seek ye? And they said unto him, Rabbi, (which is, being interpreted, Teacher,) where abidest thou? He 39 says unto them, Come and ye shall see. They came therefore and saw where he abode, and abode with him that day: it was about the tenth hour. One of the 40 two who heard it from John and them that followed him, was Andrew, Simon Peter's brother. He first finds his own 41 brother Simon, and says unto him, We have found the Messiah, which is, being interpreted, Christ. He brought 42 him to Jesus. Jesus looked upon him and said, Thou art Simon the son of John; thou shalt be called Kephas, which is interpreted, Peter.

The next day he desired to go forth into Galilee, and 43 finds Philip. And Jesus says unto him, Follow me. Now 44 Philip was from Bethsaida, out of the city of Andrew and Peter. Philip finds Nathanael and says unto him, We 45 have found him, of whom Moses in the law, and the prophets did write, Jesus son of Joseph, who is from Nazareth. Nathanael said unto him, Can any good thing 46 be out of Nazareth? Philip says unto him, Come and see. Jesus saw Nathanael coming to him, and he says 47 of him, Behold an Israelite indeed in whom is no guile! Nathanael says unto him, Whence knowest thou me? 48 Jesus answered and said unto him, Before Philip called thee when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; 49 thou art King of Israel. Jesus answered and said unto 50 him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he says unto him, Verily, verily, I say unto 51 you, ye will see the heaven opened, and the angels of God ascending and descending upon the Son of man. CH.

AND the third day there was a marriage feast in Cana 11. of Galilee, and the mother of Jesus was there; and 2 Jesus also was called, and his disciples, to the marriage-

3 feast. And they had no wine, because the wine of the
marriage-feast was spent. Then the mother of Jesus says
4 unto him, There is no wine. Jesus says unto her, Woman,
what have I to do with thee? mine hour is not yet come.
5 His mother says unto the attendants, Whatsoever he says
6 unto you, do it. Now there were set there six waterpots of
stone, after the Jews' custom of purification, containing two
7 or three firkins apiece. Jesus says unto them, Fill the
waterpots with water. And they filled them up to the
8 brim. And he says unto them, Draw out now, and bear
9 unto the ruler of the feast. And they bore it. But when
the ruler of the feast tasted the water that had been
made wine, and knew not whence it was: (but the attend-
ants who had drawn the water knew;) the ruler of the feast
10 calls the bridegroom and says unto him, Every man
puts the good wine first; and when they have become
drunk, that which is worse; thou hast kept the good
11 wine until now. This beginning of the signs made Jesus
in Cana of Galilee and manifested his glory; and his
12 disciples believed on him. After this he went down to
Capernaum, himself, and his mother, and his brethren,
and his disciples; and they abode there not many days.
13 And the passover of the Jews was at hand, and Jesus
14 went up to Jerusalem. And he found in the temple those
selling oxen and sheep and doves, and the money-
15 changers sitting: and having made a scourge of small
cords, he cast them all out of the temple, both the sheep,
and the oxen; and poured out the changers' money, and
16 overthrew the tables, and said unto them selling the
doves, Take these things hence; make not my Father's
17 house an house of merchandise. His disciples remembered
that it is written, *Zeal for thine house consumes me*.
18 The Jews therefore answered and said unto him, What
sign showest thou unto us, seeing that thou doest these
19 things? Jesus answered and said unto them, Destroy this
20 temple, and in three days I will raise it up. Then said the
Jews, Forty and six years was this temple in building, and
21 wilt thou raise it up in three days? But he was speaking

of the temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he said this,
and believed the scripture and the word which Jesus
spake.

Now when he was in Jerusalem at the passover, at the 23
feast, many believed on his name, beholding his signs
which he was doing; but Jesus himself did not trust him- 24
self to them, because he knew all men, and because he 25
needed not that any one should bear witness of man; for he
himself knew what was in man. CH.

Now there was a man of the Pharisees, named Nico- III.
demus, a ruler of the Jews: the same came to him by 2
night and said unto him, Rabbi, we know that thou hast
come from God a teacher; for no one can do these signs
that thou doest, except God be with him. Jesus answered 3
and said unto him, Verily, verily, I say unto thee, except
one be born from above, he cannot see the kingdom of God.
Nicodemus says unto him, How can a man be born when 4
he is old? can he enter a second time into his mother's
womb and be born? Jesus answered, Verily, verily, I say 5
unto thee, except one be born of water and spirit, he can-
not enter into the kingdom of heaven. That which has 6
been born of the flesh is flesh; and that which has been
born of the Spirit is spirit. Marvel not that I said unto 7
thee, ye must be born from above. The wind blows where 8
it will, and thou hearest the sound thereof, but knowest
not whence it comes and whither it goes: so is every one
that has been born of the Spirit. Nicodemus answered 9
and said unto him, How can these things be? Jesus 10
answered and said unto him, Art thou the teacher of Israel,
and knowest not these things? Verily, verily, I say unto 11
thee, we speak that which we know, and bear witness to
that which we have seen, and ye receive not our witness.
If I told you the earthly things and ye believe not, how 12
will ye believe if I tell you the heavenly things? And no one 13
has ascended into the heaven, but he that came down from
the heaven, the Son of man who is in the heaven. And 14
even as Moses lifted up the serpent in the wilderness, so

15 must the Son of man be lifted up, that every one who
16 believes in him may have life everlasting. For God so
loved the world, that he gave the only begotten Son, in order
that every one who believes in him might not perish, but
17 have life everlasting. For God sent not the Son into the
world to judge the world; but that the world might be
18 saved through him. He that believes on him is not
judged: he that believes not has been judged already,
because he has not believed in the name of the only
19 begotten Son of God. And this is the judgment, that the
light has come into the world, and men loved the darkness
20 rather than the light; for their deeds were evil. For
every one that does bad things hates the light, and comes
21 not to the light, lest his deeds should be convicted. But
he that does the truth comes to the light, that his deeds
may be manifested, that they are wrought in God.

22 After these things came Jesus and his disciples into the
land of Judaea: and there he was tarrying with them and
23 baptizing. And John also was baptizing in Ænon near to
Salim, because there was much water there: and they came
24 to him and were baptized; for John was not yet cast into the
25 prison. Then arose a discussion on the part of John's
26 disciples with a Jew about purification. And they came
unto John, and said unto him, Rabbi, he that was with
thee beyond the Jordan, to whom thou hast borne witness,
behold, the same is baptizing, and all are coming to him.
27 John answered and said, A man can receive nothing, except
28 it have been given him from heaven. Ye yourselves bear
me witness that I said, I am not the Christ, but that I am
29 sent before him. He that has the bride is bridegroom:
but the friend of the bridegroom, who stands and hears
him, rejoices with joy because of the bridegroom's voice.
30 This my joy therefore has been fulfilled. He must increase,
31 but I decrease. He that comes from above is above all:
he that is of the earth is of the earth, and speaks of the
32 earth. He that comes from heaven bears witness to what
he has seen and heard; and no one receives his witness.
33 He that received his witness set his seal that God is true.

For he whom God sent speaks the words of God ; for he 34 gives not the Spirit by measure. The Father loves the 35 Son, and has given all things into his hand. He that 36 believes on the Son has life everlasting : he that believes not the Son shall not see life ; but the wrath of God abides on him.

CH.

WHEN therefore Jesus knew that the Pharisees heard 1V. that Jesus was making and baptizing more disciples than John, (though Jesus himself was not baptizing, but his 2 disciples,) he left Judaea, and went away again into Galilee. 3 And he must needs go through Samaria. He comes 4, 5 therefore into a city of Samaria called Sychar, near the enclosure that Jacob gave to his son Joseph. And Jacob's 6 well was there. Jesus therefore, wearied with the journey, was sitting thus by the well : it was about the sixth hour. There comes a woman out of Samaria to draw water. Jesus 7 says unto her, Give me to drink. For his disciples had 8 gone away unto the city to buy food. The Samaritan woman 9 says unto him, How is it that thou, being a Jew, askest drink of me who am a Samaritan woman? Jesus an- 10 swered and said unto her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink ; thou wouldest have asked him, and he would have given thee living water. The woman says unto him, Lord, thou hast 11 nothing to draw with, and the well is deep : whence hast thou the living water? Art thou greater than our father 12 Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said 13 unto her, Every one that drinks of this water will thirst again : but whosoever drinks of the water that I shall 14 give him will never thirst ; but the water that I shall give him will become in him a well of water springing up into life everlasting. The woman says unto him, Lord, give me 15 this water, that I thirst not, neither come all the way hither to draw. He says unto her, Go, call thy husband 16 and come hither. The woman answered and said, I have 17 no husband. Jesus says unto her, Thou saidst well, I have no husband : for thou hadst five husbands ; and he whom 18

thou now hast is not thy husband. This thou hast spoken
19 truly. The woman says unto him, Lord, I behold that thou
20 art a prophet. Our fathers worshipped in this mountain;
and ye say, that in Jerusalem is the place where men
21 ought to worship. Jesus says unto her, Believe me,
woman, an hour is coming, when ye shall neither in this
22 mountain nor in Jerusalem, worship the Father. Ye
worship that which ye know not: we worship that which
23 we know, for salvation is of the Jews. But an hour
is coming and now is, when the true worshippers will
worship the Father in spirit and truth: for the Father also
24 seeks them who worship him to be such. God is spirit; and
25 they that worship must worship in spirit and truth. The
woman says unto him, I know that Messiah comes, who
is called Christ: when he shall come, he will tell us all
26 things. Jesus says unto her, I that speak unto thee am he.
27 And upon this came his disciples, and marvelled that he
was talking with a woman: yet no one said, What seekest
28 thou? or, Why talkest thou with her? The woman then
left her waterpot and went away into the city, and says
29 to the men, Come, see a man, who told me all that
30 I did; is this the Christ? They went out of the city,
31 and were coming to him. In the meanwhile the disciples
32 were asking him, saying, Rabbi, eat. But he said unto
33 them, I have food to eat that ye know not of. Therefore
the disciples were saying one to another, Did any one bring
34 him aught to eat? Jesus says unto them, My food is
that I may do the will of him that sent me and complete
35 his work. Say not ye, There are yet four months, and
the harvest comes? behold, I say unto you, Lift up your
eyes, and behold the fields, that they are white unto
36 harvest. Already does he that reaps receive hire, and
gather fruit unto life everlasting; in order that both he
37 that sows and he that reaps may rejoice together. For
herein is the saying real, One is the sower, and another
38 the reaper. I have sent you to reap that whereon ye have
not laboured: others have laboured, and ye have entered
39 into their labour. And many of the Samaritans of that

city believed on him because of the saying of the woman bearing witness, He told me all that I did. When therefore 40 the Samaritans came unto him, they asked him to abide with them; and he abode there two days. And many 41 more believed because of his word, and said unto the 42 woman, No longer do we believe because of thy story: for we ourselves have heard, and know that this is of a truth the Saviour of the world.

Now after the two days he went forth thence into 43 Galilee. For Jesus himself bare witness, that a prophet has 44 no honour in his own country. When therefore he came 45 into Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast; for they also went unto the feast. So he came again into the Cana of 46 Galilee, where he made the water wine.

And there was a certain nobleman, whose son was sick, in Capernaum; the same having heard that Jesus was come 47 out of Judaea into Galilee, went away unto him, and was asking him to come down and cure his son; for he was about to die. Then said Jesus unto him, Except ye see signs and 48 wonders, ye will not believe. The nobleman says unto 49 him, Lord, come down ere my child die. Jesus says unto 50 him, Go, thy son lives. The man believed the word that Jesus spake unto him, and went. But as he was now 51 going down, the servants met him, and told that his son lived. He inquired of them therefore the hour in which 52 he began to amend; so they said unto him, Yesterday at the seventh hour the fever left him. The father knew 53 therefore that it was in that hour in which Jesus said unto him, Thy son lives: and he believed, himself and his whole house. This again is a second sign which Jesus 54 did when he came out of Judaea into Galilee. CH.

AFTER these things there was the feast of the Jews, and v. Jesus went up to Jerusalem. Now there is in Jerusalem 2 by the sheep-gate a pool, which is called in Hebrew Bethzatha, having five porches. In these were lying a 3 multitude of the infirm, blind, halt, withered. And 5 a certain man was there, who had been in his infirmity

- 6 thirty and eight years: when Jesus saw this man lying, and knew that he had been now a long time in that case,
7 he says unto him, Desirest thou to become whole? The infirm one answered him, Lord, I have no man, when the water has been troubled, to put me into the pool: but while I am coming, another is going down before me.
8 Jesus says unto him, Rise, take up thy bed, and walk.
9 And the man became whole, and took up his bed, and
10 walked: and on that day was the sabbath. The Jews therefore said unto him that was healed, It is the sabbath, and it is not lawful for thee to take up the bed.
11 He answered them, He that made me whole, the same
12 said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up,
13 and walk? But the infirm one knew not who it was; for Jesus conveyed himself away, there being a multitude in
14 the place. After these things Jesus finds him in the temple, and said unto him, Behold, thou art become whole:
15 sin no more, lest something worse befall thee. The man went away, and told the Jews that it was Jesus who
16 made him whole. And for this the Jews persecuted
17 Jesus, because he did these things on the sabbath. But he answered them, My Father works until now, and I
18 work. For this the Jews sought the more to kill him, because he not only broke the sabbath, but also called God his own Father, making himself equal with God.
19 Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he sees the Father doing: for what things soever
20 he does, these also does the Son in like manner. For the Father loves the Son, and shews him all things that himself does; and greater works than these will he shew
21 him, so that ye marvel. For as the Father raises the dead and quickens them; so the Son also quickens whom
22 he will. For neither does the Father judge any one,
23 but has given all the judgment unto the Son; that all may honour the Son, even as they honour the Father. He that honours not the Son honours not the Father who sent

him. Verily, verily, I say unto you, he that hears my 24
word, and believes him that sent me, has life everlasting,
and comes not into judgment but has passed out
of death into life. Verily, verily, I say unto you, an 25
hour is coming and now is, when the dead shall hear the
voice of the Son of God, and they that heard shall live.
For as the Father has life in himself, so he gave the 26
Son also to have life in himself. And he gave him authority 27
to do judgment, because he is Son of man. Marvel not 28
at this, that an hour is coming, in which all that are
in the tombs will hear his voice, and they that did good 29
will come forth unto a resurrection of life; and they
that wrought bad, unto a resurrection of judgment. I can 30
of myself do nothing; even as I hear I judge, and my
judgment is righteous, because I seek not mine own will,
but the will of him that sent me. If I bear witness con- 31
cerning myself, my witness is not true; there is another 32
that bears witness concerning me; and ye know that
the witness which he witnesses concerning me is true.
Ye have sent unto John, and he has borne witness unto 33
the truth; but the witness I receive is not from man; but 34
these things I say, that ye may be saved. He was the 35
lamp that burns and shines; and ye desired for a season
to exult in his light. But the witness I have is greater 36
than that of John; for the works which the Father has
given me to complete them, the very works that I do bear
witness concerning me, that the Father has sent me. And 37
the Father who sent me, he has borne witness of me; ye
have neither heard his voice at any time, nor seen
his form; and ye have not his word abiding in you, 38
for whom he sent, him ye believe not. Ye search the 39
scriptures, because in them ye think ye have life everlasting;
and these are they which bear witness concerning
me. And ye desire not to come to me, that ye may have 40
life. I receive not glory from men; but I know you, that 41, 42
ye have not the love of God in you. I have come in my 43
Father's name, and ye receive me not; if another shall
come in his own name, him ye will receive. How can ye 44

believe, while ye receive glory from one another, and seek not
45 the glory that is from the only God ? Do not think that I
will accuse you to the Father ; there is one that accuses
46 you, Moses, in whom ye have placed your hope. For had
ye believed Moses, ye would have believed me ; for he
47 wrote concerning me. But if ye believe not his writings,
how will ye believe my words ?

CH. VI. AFTER these things Jesus went away beyond the sea of
2 Galilee, of Tiberias ; and a great multitude followed him,
because they saw the signs which he did on the infirm.
3 And Jesus went up into the mountain, and sat there with his
4 disciples. And the passover, the feast of the Jews, was nigh.
5 When Jesus then lifted up his eyes, and saw that a great
multitude was coming unto him, he says unto Philip, Whence
6 are we to buy loaves, that these may eat ? But this he
said trying him : for he himself knew what he was about
7 to do. Philip answers him, Two hundred denarii-worth
of loaves is not enough for them, that each one may take a
8 little. One of his disciples, Andrew, Simon Peter's brother,
9 says unto him, There is a lad here, who has five barley
loaves and two small fishes ; but what are these among so
10 many ? Jesus said, Make the men sit down. Now there
was much grass in the place. So the men sat down, in
11 number about five thousand. Jesus then took the loaves,
and gave thanks, and gave to them that were set down ;
and in like manner of the fishes as much as they desired.
12 And when they were filled, he says unto his disciples,
Gather together the fragments that remain over, that
13 nothing be lost. So they gathered them together, and
filled twelve baskets with the fragments of the five barley
loaves, which remained over unto them that had eaten.

14 The men therefore, seeing the sign that he did, said,
This is of a truth the prophet that was to come into the
15 world. Jesus therefore knowing that they are about to
come and take him by force, to make him a king, flees
again into the mountain himself alone.

16 But when evening came, his disciples went down unto
17 the sea, and entered into a ship, and were going to the

opposite shore of the sea, to Capernaum. And darkness overtook them, and Jesus had not yet come to them, and the sea was rising by reason of a strong wind 18 blowing. When then they had rowed about five and 19 twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the ship, and were afraid. But he says unto them, It is I, be not afraid. They were 20, 21 willing therefore to receive him into the ship; and immediately the ship was at the land whither they were going.

The next day, the multitude standing on the opposite 22 shore of the sea saw that there was none other boat there save one, and that Jesus did not enter with his disciples into the ship, but his disciples went away alone; (yet there 23 came boats from Tiberias nigh unto the place where they did eat the bread, after the Lord gave thanks). When therefore 24 the multitude saw that Jesus was not there, neither his disciples, they themselves entered into the boats, and came to Capernaum seeking Jesus. And when they found him 25 on the opposite shore of the sea, they said unto him, Rabbi, when art thou come hither? Jesus answered them and said, 26 Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were satisfied. Work not for the food which perishes, but for the 27 food which abides unto life everlasting, which the Son of man gives unto you: for him the Father sealed, even God. Then said they unto him, What must we do, that we may 28 work the works of God? Jesus answered and said unto 29 them, This is the work of God, that ye believe on him whom he sent. Then said they unto him, What sign 30 doest thou then, that we may see and believe thee, what dost thou work? Our fathers did eat the manna in the wilder- 31 ness, even as it is written, *He gave them bread from heaven to eat*. Then said Jesus unto them, Verily, verily, I say 32 unto you, Moses has not given you the bread from heaven; but my Father gives you the true bread from heaven. For the bread of God is that which comes down from 33 heaven and gives life unto the world. Then said they 34

35 unto him, Lord, evermore give us this bread. Then
said Jesus unto them, I am the bread of life: he
that comes to me will not hunger; and he that believes
36 on me will never thirst. But I said unto you, that ye
37 have even seen, and believe not. All that the Father
gives me will come to me, and him that comes to me
38 I will not cast out; for I have come down from heaven,
not to do mine own will, but the will of him that sent me.
39 And this is the will of him that sent me, that of all which
he has given me I should lose nothing, but should
40 raise it up in the last day. For this is the will of my
Father, that every one who beholds the Son, and be-
lieves in him, should have life everlasting; and I will raise
41 him up in the last day. The Jews therefore were mur-
muring at him, because he said, I am the bread that came
42 down from heaven, and were saying, Is not this Jesus, the
son of Joseph, whose father and mother we know? how
does he say now, I have come down from heaven?
43 Jesus answered and said unto them, Murmur not among
44 yourselves. No one can come to me, except the Father
who sent me draw him; and I will raise him up in the last
45 day. It is written in the prophets, *And they shall be all
taught of God*; every one that heard from the Father and
46 learned, comes unto me. Not that any one has seen the
Father, save he who is from God, he has seen God.
47 Verily, verily, I say unto you, he that believes has life
48, 49 everlasting. I am the bread of life. Your fathers did eat
50 the manna in the wilderness and died: this is the bread
which comes down from heaven, that one may eat thereof
51 and not die. I am the living bread that came down from
heaven: if one eat of my bread, he will live for ever; yea,
and the bread that I will give for the life of the world, is
52 my flesh. The Jews therefore contended among themselves,
53 saying, How can this one give us his flesh to eat? Then
said Jesus unto them, Verily, verily, I say unto you,
except ye eat the flesh of the Son of Man, and drink his
54 blood, ye have no life in you. He that eats my flesh,
and drinks my blood, has life everlasting; and I will raise

him up at the last day. For my flesh is true food, 55
and my blood is true drink. He that eats my flesh, and 56
drinks my blood, abides in me and I in him. As the 57
living Father sent me, and I live because of the father; so
he that eats me, he also shall live because of me. This 58
is the bread that came down from heaven, not as the
fathers did eat and died; he that eats this bread shall live
for ever. These things said he in the synagogue, while 59
teaching in Capernaum.

Many therefore of his disciples, when they heard, said, 60
This saying is hard; who can hear it? But Jesus knowing 61
in himself that his disciples murmured at this, said unto
them, Does this cause you to offend? What then if ye 62
should behold the Son of man ascending where he was
before? It is the spirit that quickens, the flesh profits 63
nothing; the words which I have spoken unto you, are
spirit, and are life. But there are some of you that believe 64
not. For Jesus knew from the beginning who they are
that believe not, and who it is that was to deliver him up.
And he said, For this cause have I told you that no one 65
can come unto me, except it be given him from the Father.

Upon this then many of his disciples went back, and 66
walked no more with him. Then said Jesus unto the twelve, 67
Do ye also desire to go away? Simon Peter answered 68
him, Lord, to whom shall we go away? thou hast words
of life everlasting; and we have believed and known that 69
thou art the Holy One of God. Jesus answered them, Did 70
not I choose you the twelve, and one of you is a devil? He 71
spake of Judas, son of Simon Iscariot, for it was he that
was about to deliver him up, being one of the twelve. CH.

AFTER these things Jesus walked in Galilee; for he VII.
would not walk in Judaea, because the Jews were seeking to
kill him. Now the Jews' feast of tabernacles was at hand. 2
His brethren therefore said unto him, Depart hence and 3
go into Judaea, that thy disciples also may behold thy
works which thou art doing; for no one does anything 4
in secret, and seeks to be in public himself. If thou
doest these things, manifest thyself to the world. For even 5

6 his brethren did not believe in him. Jesus says unto them, My time is not yet come, but your time is always
7 ready. The world cannot hate you; but me it hates,
8 because I testify of it, that the works thereof are evil. Go ye up unto the feast; I go not up unto this feast, because
9 my time has not yet been fulfilled. Having said these
10 things he abode in Galilee. But when his brethren went up unto the feast, then he also went up, not openly, but
11 in secret. The Jews therefore were seeking him at the
12 feast and saying, Where is he? And there was much murmuring among the multitude concerning him: some said, He is good: others said, Nay, but he deceives the
13 multitude. Yet no one spake openly of him through fear of the Jews.

14 But when it was now the midst of the feast Jesus went
15 up into the temple and taught. The Jews therefore marvelled, saying, How knows this man letters, having
16 never learned? Then Jesus answered them and said,
17 My teaching is not mine, but his that sent me: if any one desire to do his will, he will know concerning the teaching,
18 whether it is of God, or whether I speak from myself. He that speaks from himself seeks his own glory: but he that seeks the glory of him that sent him, the same is
19 true, and there is no unrighteousness in him. Has not Moses given you the law? and yet none of you does
20 the law. Why do ye seek to kill me? The multitude answered, Thou hast a demon; who seeks to kill thee?
21 Jesus answered and said unto them, I did one work, and ye
22 all marvel. Moses has given you circumcision; (not that it is of Moses, but of the fathers;) and on a sabbath
23 ye circumcise a man. If a man on the sabbath receives circumcision, that the law of Moses may not be broken; are ye angry at me, because I made a man every whit
24 whole on a sabbath? Judge not according to appearance,
25 but judge the righteous judgment. Then said some of them of Jerusalem, Is not this he whom they are seeking to kill?
26 and, behold, he speaks openly, and they say nothing unto him. Have the rulers come to know of a truth that this is

the Christ? Howbeit we know this one whence he is; but 27
when the Christ comes, no one knows whence he is. Jesus 28
therefore cried, teaching in the temple and saying, Ye both
know me, and ye know whence I am: and I have not come
from myself, but he that sent me is true, whom ye know
not: I know him, because I am from him, and he has sent 29
me. Therefore they sought to take him; and yet no one 30
laid hand on him, because his hour had not yet come. But 31
many of the multitude believed on him, and said, When the
Christ comes, will he do more signs than this one does?
The Pharisees heard the multitude murmuring these things 32
concerning him; and the chief priests and the Pharisees
sent officers to take him. Then said Jesus, Yet a little 33
while am I with you, and I go unto him that sent me.
Ye shall seek me, and will not find; and where I am ye 34
cannot come. The Jews therefore said among themselves, 35
Whither is this one about to go, that we shall not find
him? Is he about to go unto the dispersed among the
Greeks, and to teach the Greeks? What is this saying 36
that he spake, Ye shall seek me, and will not find; and
where I am ye cannot come?

Now on the last day, the great day of the feast, Jesus 37
stood and cried, saying, If any one thirst, let him come and
drink. He that believes on me, as said the scripture, out 38
of his belly shall flow rivers of living water. But this he 39
spake of the Spirit, which they that believe on him were
about to receive; for the Spirit was not yet, because Jesus
was not yet glorified. Some of the multitude therefore, 40
when they heard these words, said, This is the prophet of
a truth. Others said, This is the Christ. Others said, Does 41
the Christ then come out of Galilee? Did not the scripture 42
say that the Christ comes of the seed of David, and from
Bethlehem, the village where David was? So there was a 43
division among the multitude because of him; and some of 44
them desired to take him; but no one laid hands on him.

The officers therefore came to the chief priests and 45
Pharisees; and they said unto them, Why did ye not bring
him? The officers answered, Never spake man as this 46

47 man speaks. The Pharisees answered them, Have ye
 48 also been deceived? Did any one of the rulers believe on
 49 him, or of the Pharisees? But this multitude that knows
 50 not the law are accursed. Nicodemus said unto them,
 51 being one of them, Does our law judge the man, except it
 52 first hear from him, and know what he does? They
 answered and said unto him, Art thou also out of Galilee?
 Search and see that no prophet arises out of Galilee.

[The following passage is rejected by Von Tischendorf on the best authority, as no part of the original gospel. But he gives it in two forms, one from the text of D or the Cambridge MS.; the other according to the received text or the Elzevir of 1624. Versions of both follow.]

D.

53 And they went every one to his own house.

CH. VIII. BUT Jesus went unto the Mount of Olives. And early in
 the morning he comes again into the temple, and all the people
 3 were coming unto him. But the scribes and the Pharisees bring
 4 a woman taken in sin; and when they set her in the midst, the
 priests say unto him, tempting him, that they might have an
 accusation against him, Teacher, this woman has been taken
 5 in adultery, in the very act. Now Moses in the law commanded
 6 to stone such: but now what sayest thou? But Jesus stooped
 7 down and wrote with his finger on the ground. And as they
 continued asking, he lifted himself up and said unto them: Let
 him that is without sin among you, first cast a stone at her.
 8 And again he stooped down and wrote with his finger on the
 9 ground. But each of the Jews went out, beginning at the
 elders, so that all went out; and he was left alone, and the
 10 woman in the midst. And when Jesus lifted himself up, he
 said unto the woman, Where are they? Did no one condemn
 11 thee? And she said unto him, No one, Lord. And he said,
 Neither do I condemn thee; go, from henceforth sin no more.

THE RECEIVED TEXT.

35 And every one went to his own house.

CH. VIII. BUT Jesus went unto the mount of Olives. And early in the
 morning he came again into the temple, and all the people were
 3 coming unto him, and he sat down and was teaching them. But

the scribes and the Pharisees bring unto him a woman taken in adultery, and when they set her in the midst, they say unto him, 4 Teacher, this woman was taken in adultery, in the very act. Now Moses in the law charged us that such should be stoned, 5 what then sayest thou? But this they said tempting him, that 6 they might have whereof to accuse him. But Jesus stooped down and wrote with his finger on the ground. And as they continued 7 asking him, he lifted himself up, and said unto them: Let him that is without sin among you, first cast the stone at her. And 8 again he stooped down and wrote on the ground. But they having 9 heard it and being convicted by their conscience went out one by one, beginning at the elder until the last: and Jesus was left alone, and the woman standing in the midst. And when Jesus 10 lifted himself up, and beheld none but the woman, he said unto her, Woman, where are they, thine accusers? Did no one condemn thee? And she said, No one, Lord. And Jesus said unto 11 her, Neither do I condemn thee; go, and sin no more.

Jesus therefore spake again unto them, saying, I am the 12 light of the world; he that follows me shall not walk in the darkness, but shall have the light of life. The Pharisees 13 therefore said unto him, Thou bearest witness concerning thyself; thy witness is not true. Jesus answered and said 14 unto them, Though I bear witness concerning myself, my witness is true; because I know whence I came and whither I go: ye know not whence I come or whither I go. Ye judge after the flesh; I judge no one. Yea, and even 15, 16 if I judge, my judgment is true; for I am not alone, but I and he that sent me. And it is also written in your law 17 that the witness of two men is true. I am he that 18 bears witness concerning myself, and the Father that sent me bears witness concerning me. Then they said 19 unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the 20 treasury, while teaching in the temple: and no one took him, because his hour had not yet come.

Then he said unto them again, I go away, and ye 21 will seek me, and will die in your sin: whither I go away,

22 ye cannot come. The Jews therefore said, Will he kill himself, because he says, Whither I go away, ye cannot
23 come? And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.
24 I said therefore unto you, that ye will die in your sins: for if ye believe not that I am he, ye will die in your sins.
25 Then said they unto him, Who art thou? Jesus said
26 unto them, Altogether what I am also telling you. I have many things to say and to judge of you: but he that sent me is true; and the things which I heard from him
27 these I say unto the world. They knew not that he was
28 speaking to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then will ye know that I am he, and I do nothing of myself, but even as the
29 Father taught me, I say these things. And he that sent me is with me: he has not left me alone; because I do always the things that please him.
30 As he was saying these words, many believed on him.
31 Then said Jesus to those Jews who had believed him,
32 If ye abide in my word, ye are my disciples of a truth; and ye shall know the truth, and the truth will make you free.
33 They answered him, We are Abraham's seed, and have never been in bondage to any one: how sayest thou, Ye
34 will become free? Jesus answered them, Verily, verily, I say unto you, every one that does sin is a servant of the
35 sin. And the servant abides not in the house for ever: the Son abides for ever. If the Son therefore will make
36 you free, ye shall be free in reality. I know that ye are Abraham's seed; but ye seek to kill me, because my word
37 has no place in you. I speak that which I have seen with the Father: accordingly ye also do that which ye heard
38 from your father. They answered and said unto him, Our father is Abraham. Jesus says unto them, If ye were Abraham's children, ye would do the works of Abraham.
39 But now ye seek to kill me, a man that has spoken unto you the truth, which I heard from God: this did not
40 Abraham. Ye do the works of your father. They said to him, We have not been born of fornication; we have one

Father, God. Jesus said unto them, If God were your 42
Father, ye would love me; for from God I proceeded and
am come: for neither have I come of myself, but he
sent me. Why do ye not know my speech? because 43
ye cannot hear my word. Ye are of the father the devil, 44
and the lusts of your father ye desire to do. He was a
murderer from the beginning, and stands not in the
truth, because truth is not in him. When he speaks
lies, he speaks from his own nature: for he is a liar,
and so is his father. But because I say the truth, ye 45
believe me not. Which of you convicts me for a sin? If 46
I say truth, why do ye not believe me? He that is of 47
God hears God's words: for this cause ye hear not,
because ye are not of God. The Jews answered, and said 48
unto him, Say we not well that thou art a Samaritan and
hast a demon? Jesus answered, I have not a demon; but 49
I honour my Father, and ye dishonour me. But I seek 50
not mine own glory: there is one that seeks and judges.
Verily, verily, I say unto you, if any one keep my word, he 51
shall never behold death. The Jews said unto him, Now 52
we know that thou hast a demon. Abraham died and the
prophets; and thou sayest, If any one will keep my word, he
shall never taste of death. Art thou greater than our father 53
Abraham, who died? and the prophets died: whom makest
thou thyself? Jesus answered, If I glorify myself, my glory 54
is nothing: it is my Father that glorifies me, of whom
ye say, He is our God; and ye have not known him, but 55
I know him. And if I say I know him not, I shall be
a liar like unto you: but I know him and keep his word.
Your father Abraham exulted that he might see my day: 56
and he saw and was glad. Then said the Jews unto 57
him, Thou art not yet fifty years old, and hast thou seen
Abraham? Jesus said unto them, Verily, verily, I say 58
unto you, before Abraham was born, I am. Therefore 59
took they up stones to cast at him: but Jesus hid himself,
and went out of the temple.

CH.

AND passing by, he saw a man blind from birth. IX.
And his disciples asked him, saying, Rabbi, who sinned, 2

this man or his parents, that he should have been born
3 blind? Jesus answered, Neither did this man sin nor his
parents, but that the works of God might be manifested
4 in him. We must work the works of him that sent us,
while it is day: night comes when no one can work.
5 When I am in the world, I am the light of the world.
6 Having spoken these things, he spat on the ground, and
made clay of the spittle, and anointed his eyes with the
7 clay, and said unto him, Go, wash in the pool of Siloam,
(which is interpreted, Sent.) He went away, therefore, and
8 washed, and came seeing. The neighbours therefore, and
they who beheld him before that he was a beggar, said, Is not
9 this he that sits and begs? Some said, It is he: others
10 said, Nay, but he is like him. He said, I am he. Therefore
11 said they unto him, How then were thine eyes opened? He
answered, The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to the Siloam
and wash. I went away therefore and washed and received
12 sight. They said unto him, Where is he? He says, I
know not.
13 They bring him to the Pharisees, him that was once
14 blind. Now it was the sabbath on the day when Jesus made
15 the clay, and opened his eyes. Again therefore the
Pharisees also asked him how he received sight. And
he said unto them, He put clay upon mine eyes, and I
16 washed and see. Therefore said some of the Pharisees,
This man is not from God, because he keeps not the
sabbath. Others said, How can a man that is a sinner do
17 such signs? And there was a division among them. They
say therefore unto the blind man again, What sayest thou
of him, seeing that he opened thine eyes? And he said,
18 He is a prophet. The Jews, therefore, did not believe con-
cerning him, that he was blind and received sight,
until they called the parents of him that received sight,
19 and asked them, saying, Is this your son, who ye say
20 was born blind? how then does he now see? Then his
parents answered and said, We know that this is our
21 son, and that he was born blind; but how he now

sees, we know not : or who opened his eyes, we know not : ask himself, he is of age, he will speak for himself. These 22 things said his parents, because they feared the Jews : for the Jews had agreed already, that if any one should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask 23 himself. So they called a second time the man that was 24 blind, and said unto him, Give glory to God : we know that this man is a sinner. Then he answered, Whether he 25 is a sinner, I know not : one thing I know, that whereas I was blind, now I see. They said therefore to him, What 26 did he to thee ? how opened he thine eyes ? He answered 27 them, I told you already, and ye did not hear : why do ye desire to hear again ? do ye also desire to become his disciples ? They reviled him and said, Thou art his disciple, 28 but we are Moses' disciples ; we know that God has spoken 29 unto Moses : but as for this one, we know not whence he is. The man answered and said unto them, Why herein is 30 the marvellous thing that ye know not whence he is, and yet he opened mine eyes. We know that God hears not 31 sinners : but if any one be a worshipper of God and do his will, him he hears. Since the world began it was not 32 heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. 33 They answered and said unto him, Thou wast wholly born 34 in sins, and dost thou teach us ? And they cast him out.

Jesus heard that they cast him out ; and he found him 35 and said, Dost thou believe in the Son of man ? He 36 answered and said, And who is he, Lord, that I may believe in him ? Jesus said unto him, Thou hast both seen 37 him, and it is he that talks with thee. And he said, I 38 believe, Lord ; and worshipped him. And Jesus said, For 39 judgment I came into this world, that they who see not may see ; and that they who see may become blind. Those 40 of the Pharisees who were with him heard, and they said unto him, Are we also blind ? Jesus said unto them, If ye 41 were blind, ye would not have sin ; but now ye say, We see : your sin abides.

CH. X. VERILY, verily, I say unto you, he that enters not through the door into the sheepfold, but climbs up some
2 other way, the same is a thief and robber; but he that
3 enters through the door is shepherd of the sheep. To him the porter opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.
4 And when he has put forth all his own, he goes before them, and the sheep follow him, because they know his
5 voice; but a stranger they will not follow, but will flee from him, because they know not the voice of the strangers.
6 This parable spake Jesus unto them: but they knew not what things they were which he was saying unto
7 them. Then Jesus said, Verily, verily, I say unto you, I am
8 the door of the sheep. All that ever came are thieves and
9 robbers; but the sheep did not hear them. I am the door: through me if any one enter, he will be saved, and will go
10 in and out, and will find pasture. The thief comes not but to steal, and to kill, and to destroy: I came that they
11 might have life, and that they might have abundance. I am the good shepherd: the good shepherd lays down
12 his life for the sheep. He that is the hireling, and not a shepherd, whose own the sheep are not, beholds the
13 wolf coming and leaves the sheep and flies; and the wolf
14 snatches them and scatters; because he is an hireling, and cares not for the sheep. I am the good shepherd, and
15 know mine, and mine know me, even as the Father knows me and I know the Father; and I lay down my
16 life for the sheep. And other sheep I have, which are not of this fold: them also must I lead, and they shall hear my voice; and there shall be one flock, one shepherd.
17 For this cause does the Father love me, because I lay
18 down my life, that I may receive it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again:
19 this commandment I received from my Father. There arose a division again among the Jews because of these
20 sayings. Many of them then said, He has a demon and is
21 mad; why do ye hear him? Others said, These are not

the words of one that is demoniacal. Can a demon open blind men's eyes?

Now there came the feast of the dedication in Jerusalem ; 22
it was winter : and Jesus was walking in the temple in 23
Solomon's porch. The Jews therefore came round about 24
him and said unto him, How long dost thou hold our spirit
in suspense? If thou art the Christ, tell us openly. Jesus 25
answered, I told you, and ye believe not : the works that
I do in my Father's name, these bear witness of me. But 26
ye believe not, because ye are not of my sheep. My sheep 27
hear my voice, and I know them, and they follow me ; and 28
I give unto them life everlasting, and they shall never
perish, and none shall snatch them out of my hand. That 29
which the Father has given me is greater than all ; and
none is able to snatch them out of my Father's hand. I 30
and the Father are one. The Jews again bore stones to 31
stone him. Jesus answered them, Many good works I 32
shewed you from the Father ; for which of those works do
ye stone me ? The Jews answered him, For a good work 33
we stone thee not, but for blasphemy ; and because thou,
being man, makest thyself God. Jesus answered them, Is 34
it not written in your law, *I said, ye are gods* ? If he 35
called them gods, unto whom the word of God came, and
the scripture cannot be made void ; say ye of him whom 36
the Father sanctified and sent into the world, Thou blas-
phemest, because I said, I am God's son. If I do not the 37
works of my Father, believe me not ; but if I do, though 38
ye believe not me, believe the works : that ye may learn
and know that the Father is in me, and I in the Father.
They were seeking therefore to take him, and he went forth 39
out of their hand.

And he went away again beyond the Jordan into 40
the place where John was at first baptizing, and abode
there. And many came to him and said, John indeed 41
did no sign : but all things whatsoever John spake of this
man were true. And many believed in him there. 42

Now there was a certain man sick, Lazarus of Bethany, CH. XI.
of the village of Mary and Martha her sister. It was the 2

Mary who anointed the Lord with ointment, and wiped his
3 feet with her hair, whose brother Lazarus was sick. Then
the sisters sent unto him, saying, Lord, behold he whom
4 thou lovest is sick. But when Jesus heard, he said, This
sickness is not unto death, but for the glory of God, that
5 the Son of God may be glorified thereby. Now Jesus loved
6 Martha and her sister, and Lazarus. As soon therefore as
he heard that he was sick, he then abode two days in the
7 place where he was; thereupon after this he says to the
8 disciples, Let us go into Judea again. The disciples say
unto him, Rabbi, the Jews were seeking just now to stone
9 thee, and goest thou thither again? Jesus answered, Are
there not twelve hours in the day? If any one walk in the
day, he stumbles not, because he sees the light of this
10 world; but if any one walk in the night, he stumbles,
11 because the light is not in him. These things spake he,
and after this says unto them, Lazarus our friend has
fallen asleep; but I go, that I may awake him out of sleep.
12 Therefore said his disciples unto him, Lord, if he has
13 fallen asleep, he will be saved. Howbeit Jesus had spoken
of his death: but they thought that he was speaking of
14 the rest of sleep. Then said Jesus therefore unto them
15 openly, Lazarus is dead; and I am glad for your sakes
that I was not there, in order that ye may believe; but
16 let us go unto him. Then Thomas, who is called Didymus,
said unto his fellow-disciples, Let us also go, that we may
die with him.

17 When therefore Jesus came, he found that he had
18 been in the tomb four days already. Now Bethany
19 was nigh unto Jerusalem, about fifteen furlongs off. And
many of the Jews had come to Martha and Mary
with their friends, in order to comfort them concerning
20 their brother. Martha therefore, as soon as she heard that
Jesus was coming, met him: but Mary continued sitting
21 in the house. Then said Martha unto Jesus, Lord, if thou
22 hadst been here, my brother had not died. And even now
I know that whatsoever thou shalt ask of God, God will
23 give it thee. Jesus says unto her, Thy brother will rise

again. Martha says unto him, I know that he will rise 24
again in the resurrection at the last day. Jesus said unto 25
her, I am the resurrection and the life: he that believes
in me, though he die, yet will he live; and every one that 26
lives and believes in me shall never die; believest thou
this? She says unto him, Yea, Lord: I have believed 27
that thou art the Christ, the Son of God, who was to come
into the world. And having said this, she went away, and 28
called Mary her sister secretly, saying, The Teacher is here
and calls thee. As soon as she heard, she rises quickly, 29
and comes unto him; now Jesus had not yet come into 30
the village, but was in the place where Martha met him.
The Jews therefore who were with her in the house and 31
comforting her, when they saw Mary, that she rose up
hastily and went out, followed her, thinking that she was
going unto the tomb to weep there. Mary therefore, when 32
she came where Jesus was, having seen him fell at his
feet, saying unto him, Lord, if thou hadst been here, my
brother had not died. Jesus then, when he saw her 33
weeping and the Jews weeping who came with her,
chafed in spirit, and troubled himself and said, Where 34
have ye laid him? They say unto him, Lord, come
and see. Jesus wept. Then said the Jews, Behold 35, 36
how he loved him! But some of them said, Could not 37
this man, that opened the eyes of the blind person, have
caused that he also should not have died? Jesus 38
then again chafing within himself comes to the tomb;
it was a cave, and a stone was laid upon it. Jesus says, 39
Take away the stone. Martha, the sister of him that
was dead, says unto him, Lord, he stinks now: for
he is four days gone. Jesus says unto her, Did I 40
not tell thee, that, if thou wouldest believe, thou shouldest
see the glory of God? So they took away the stone. 41
And Jesus lifted his eyes upward and said, Father, I
thank thee that thou heardest me. Yet I knew that thou 42
hearest me always: but for the sake of the multitude that
stands around I said it, that they may believe that thou
didst send me. And having thus spoken, he cried with a 43

44 loud voice, Lazarus, come forth. He that was dead came out, bound hand and foot with graveclothes; and his face had been bound about with a napkin. Jesus says unto them, Loose him and let him go.

45 Many of the Jews therefore who came to Mary and
46 beheld the things which he did, believed in him. But some of them went away to the Pharisees, and told them what Jesus did.

47 Therefore the chief priests and the Pharisees gathered together a council, and said, What are we to do? seeing
48 that this man does many signs. If we leave him thus, all will believe in him, and the Romans will come and
49 take away both our place and the nation. And one of them, Kaiaphas, being high priest of that year, said unto
50 them, Ye know nothing at all, nor reckon that it is expedient for you, that one man should die for the people,
51 and that the whole nation perish not. Now he spake this not from himself, but being high priest of that year, he prophesied that Jesus was about to die for the nation;
52 and not for the nation only, but also that he might gather together into one the children of God that are scattered
53 abroad. So from that day forth they consulted to kill him.

54 Jesus therefore walked no more openly among the Jews; but went away thence into the country near the wilderness, into a city called Ephraim, and there tarried with the disciples. Now the passover of the Jews was at hand; and many
55 went up out of the country to Jerusalem before the passover that they might purify themselves. So they were seeking Jesus and speaking among themselves as they stood in the temple, What think ye? that he will not come to the feast?
56 Now the chief priests and the Pharisees had given commands, that, if any one knew where he was, he should shew it, that they might take him.

CH. XII. THEN Jesus six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the
2 dead. So they made him a supper there; and Martha was ministering, but Lazarus was one of them that sat at

the table with him. Then took Mary a pound of ointment 3
of pure spikenard, very costly, and anointed the feet of Jesus,
and wiped his feet with her hair : and the house was filled
with the odour of the ointment. And Judas Iscariot, one 4
of his disciples, he that was about to deliver him up, says,
Why was not this ointment sold for three hundred denarii, 5
and given to the poor ? And this he said, not because he 6
cared for the poor, but because he was a thief, and hav-
ing the bag bore what was put therein. Then said Jesus, 7
Leave her, that she may keep it against the day of my
burial ; for the poor ye have always with you ; but me 8
ye have not always.

The great multitude of the Jews therefore knew that he 9
was there ; and they came not on account of Jesus only, but
that they might see Lazarus also, whom he raised from the
dead. But the chief priests consulted that they might kill 10
Lazarus also ; because on his account many of the Jews 11
were going away and believing in Jesus.

The next day a great multitude that came to the feast, 12
having heard that Jesus was coming to Jerusalem, took the 13
branches of the palm trees and went forth to meet him,
and were crying, Hosanna : Blessed be he that comes in the
name of the Lord, even the king of Israel. And Jesus, 14
having found a young ass, sat thereon, as it is written,
Fear not, daughter of Sion : behold, thy King comes, sitting 15
on an ass's colt. These things his disciples knew not 16
at first ; but when Jesus was glorified, then remem-
bered they that these things were written of him, and that
they did these things unto him. So the multitude that 17
was with him bare witness that he called Lazarus out of
the tomb and raised him from the dead. For this 18
cause the multitude also met him, because they heard
that he had done this sign. The Pharisees then said 19
among themselves, Ye behold that ye prevail nothing :
behold, the world is gone away after him.

Now there were certain Greeks among them coming 20
up to worship at the feast : the same came therefore to 21
Philip, who was from Bethsaida of Galilee, and asked him,

22 saying, Lord, we desire to see Jesus. Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. 23 And Jesus answers them, saying, The hour has come 24 that the Son of man should be glorified. Verily, verily, I say unto you, except the grain of wheat fall into the earth and die, it abides alone: but if it die, it brings 25 forth much fruit. He that loves his life loses it; and he that hates his life in this world will keep it unto life 26 everlasting. If any one minister to me, let him follow me; and where I am, there will also my minister be; if any 27 one minister to me, him will the Father honour. Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this 28 hour; Father, glorify thy name. Then came there a voice from heaven, I both glorified it, and will glorify it again. 29 The multitude then, that stood and heard, said that it thundered: others said, An angel has spoken to 30 him. Jesus answered and said, This voice is come not 31 for my sake, but for yours. Now is the judgment of this world: now will the ruler of this world be cast out; 32 and I, if I be lifted up from the earth, will draw all unto 33 myself. This he said, signifying by what manner of 34 death he was about to die. The multitude therefore answered him, We heard out of the law that Christ abides for ever, and how sayest thou that the Son of man 35 must be lifted up? who is this Son of man? Then said Jesus unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness may not overtake you: and he that walks in the darkness knows 36 not whither he goes. While ye have the light, believe in the light, that ye may become sons of light.

These things spake Jesus, and went away, and hid himself from them. But though he had done so many signs 37 before them, they believed not in him, that the saying of 38 Isaiah the prophet might be fulfilled, which he spake, *Lord, who believed our report? and to whom was the arm of the Lord 39 revealed?* For this cause they could not believe, because 40 Isaiah said again, *He has blinded their eyes, and hardened*

their heart ; that they should not see with the eyes, and understand with the heart, and be converted, and I should heal them. These things said Isaiah, because he saw his glory, and spake 41 of him. Yet even of the rulers many believed in him ; but 42 because of the Pharisees they were not confessing it, lest they should be put out of the synagogue : for they loved the 43 glory that is of men more than the glory that is of God. But Jesus cried and said, He that believes in me, believes 44 not in me but in him that sent me. And he that 45 beholds me, beholds him that sent me. I have come a 46 light into the world, that whosoever believes in me may not abide in the darkness. And if any one shall hear my 47 words and keep them not, I judge him not : for I came not to judge the world, but to save the world. He that 48 rejects me, and receives not my words, has one that judges him : the word that I spake, the same will judge him in the last day. For I spake not from myself, but 49 the Father that sent me has himself given me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting. 50 Whatsoever I speak therefore, even as the Father has said unto me, so I speak.

CH.

Now before the feast of the passover, when Jesus knew XIII that his hour came that he should pass out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. And when supper 2 was ready, the devil having now put into the heart of Judas Iscariot, Simon's son, to deliver him up, as he knew 3 that the Father gave all things into his hands, and that he came forth from God and was going to God ; he rises from 4 the supper, and lays aside his garments, and took a towel, and girded himself ; after that he pours water into the 5 bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then he 6 comes to Simon Peter : he says unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, 7 What I do thou knowest not now, but thou wilt understand hereafter. Peter says unto him, Never shalt thou 8

wash my feet. Jesus answered him, If I wash thee not, 9 thou hast no part with me. Simon Peter says unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus says unto him, He that has been bathed needs not to wash himself, but is clean every whit; and ye are clean, 11 but not all. For he knew him that was to deliver him up; for this cause he said, Ye are not all clean.

12 When therefore he washed their feet, and took his garments, and sat down again, he said unto them, Know ye 13 what I have done to you? Ye call me the Teacher and the Lord, and ye say well; for so I am. If I then, the Lord, 14 and the Teacher, washed your feet, ye also ought to wash one another's feet. For I have given you an example, 15 that ye also should do even as I did to you. Verily, verily, I say unto you, a servant is not greater than his 16 lord; nor an apostle greater than he that sent him. If ye know these things, blessed are ye if ye do them. I 17 speak not of you all: I know whom I chose: but that the scripture may be fulfilled, *He that eats the bread with* 18 *me has lifted up his heel against me.* From this time I tell you before it come to pass, that, when it is come to 19 pass, ye may believe that I am he. Verily, verily, I say unto you, he that receives whomsoever I will send 20 receives me; and he that receives me receives him that sent me.

21 Having said these things Jesus was troubled in spirit, and bare witness and said, Verily, verily, I say unto 22 you, that one of you will deliver me up. The disciples were looking one on another, doubting of whom he 23 spake. There was reclining in Jesus' bosom one of his disciples, whom Jesus loved; Simon Peter therefore 24 beckons to this one and says unto him, Tell who it is of whom he speaks. He then having fallen back thus 25 on Jesus' breast, says unto him, Lord, who is it? Jesus answers, He it is, for whom I shall dip the sop and give it to him. When therefore he dipped the sop, he takes 26 and gives it to Judas, son of Simon Iscariot. And after the sop, Satan then entered into him. Then Jesus

says unto him, What thou doest, do quickly. Now no 28
one at the table knew for what intent he spake unto him ;
for some thought, since Judas had the bag, that Jesus 29
said unto him, Buy the things that we have need of for
the feast, or that he should give something to the poor.
Then he, having received the sop, straightway went out ; 30
and it was night.

Now when he went out, Jesus says, Now is the Son 31
of man glorified, and God is glorified in him. If God 32
is glorified in him, God will also glorify him in himself,
and will straightway glorify him. Little children, yet a 33
little while I am with you ; ye shall seek me, and even
as I said unto the Jews, Whither I go ye cannot come, so
now I say to you. A new commandment I give unto 34
you, That ye love one another ; even as I loved you,
that ye also love one another. Herein will all men know 35
that ye are my disciples, if ye have love one to another.
Simon Peter says unto him, Lord, whither goest thou ? 36
Jesus answered, Whither I go, thou canst not follow
me now ; but thou shalt follow afterwards. Peter says 37
unto him, Lord, why cannot I follow thee now ? I will lay
down my life for thee. Jesus answers, Wilt thou lay 38
down thy life for me ? Verily, verily, I say unto thee, a
cock will not crow, till thou hast denied me thrice. CH.

LET not your heart be troubled : believe in God, and XIV.
believe in me. In my Father's house are many abodes ; 2
otherwise, I would have told you ; for I go to prepare a
place for you. And if I go and prepare a place for you, I 3
am coming again and will receive you unto myself, that
where I am, ye may be also. And whither I go, ye know 4
the way. Thomas says unto him, Lord, we know not 5
whither thou goest ; and how do we know the way ? Jesus 6
says unto him, I am the way, and the truth, and the life :
no one comes unto the Father but through me. If ye have 7
known me, ye will know my father also ; and from henceforth
ye know him, and have seen him. Philip says unto him, 8
Lord, shew us the Father, and it is enough for us. Jesus 9
says unto him, Am I so long time with you, and hast thou

- not known me, Philip? he that has seen me has seen the
10 Father; how sayest thou, Shew us the Father? Believest
thou not that I am in the Father, and the Father in
me? the words that I say unto you I speak not from my-
self: but the Father that abides in me does his works.
11 Believe me that I am in the Father, and the Father in
me: otherwise, believe me for the very works' sake.
12 Verily, verily, I say unto you, he that believes in
me, the works that I do will he do also; and greater
than these will he do; because I go unto the Father.
13 And whatsoever ye shall ask in my name, that will I do,
14 that the Father may be glorified in the Son. If ye shall
15 ask anything in my name, I will do it. If ye love
16 me, ye will keep my commandments. And I will ask the
Father, and he will give you another advocate, that he
17 may be with you for ever, the Spirit of truth, whom the
world cannot receive, because it beholds him not, neither
knows him: ye know him, for he abides with you and
18 will be in you. I will not leave you orphans: I am
19 coming to you. Yet a little while, and the world beholds
me no more; but ye behold me: because I live ye shall
20 live also. In that day ye shall know that I am in my
21 Father, and ye in me, and I in you. He that has my
commandments and keeps them, he it is that loves me:
and he that loves me will be loved by my Father, and I
22 will love him, and will manifest myself to him. Judas says
unto him, not the Iscariot, Lord, and how is it that thou
art about to manifest thyself unto us, and not unto the
23 world? Jesus answered and said unto him, If any one
loves me, he will keep my word, and my Father will love
him, and we will come unto him, and make an abode with
24 him. He that loves me not keeps not my words: and
the word which ye hear is not mine but the Father's who
sent me.
25 These things have I spoken unto you, while abid-
26 ing with you; but the advocate, the Holy Spirit,
whom the Father will send in my name, he will teach
you all things, and bring to your remembrance all things

which I spake unto you. Peace I leave unto you, my 27
peace I give unto you. Not as the world gives, give I unto
you. Let not your heart be troubled, neither let it be afraid.
Ye heard that I said unto you, I am going away and coming 28
unto you. If ye loved me, ye would have rejoiced that I
am going unto the Father; for the Father is greater than
I. And now I have told you before it come to pass, that 29
when it is come to pass, ye may believe. I will no more 30
talk much with you: for the ruler of the world comes, and
has nothing in me, but that the world may know that 31
I love the Father, and even as the Father commanded
me, so I do. Rise, let us go hence. CH.

I AM the true vine, and my Father is the husbandman. XV.
Every branch in me that bears not fruit, he takes it 2
away: and every one that bears fruit, he cleanses it that
it may bear more fruit. Already are ye clean because of 3
the word which I have spoken unto you; abide in me, and 4
I in you. Even as the branch cannot bear fruit of itself
except it abide in the vine; so neither can ye except ye
abide in me. I am the vine, ye the branches. He that 5
abides in me, and I in him, the same bears much fruit;
for apart from me ye can do nothing. If one abide not 6
in me, he is cast forth as the branch, and is withered;
and they gather it, and cast it into the fire, and it is
burned. If ye abide in me, and my words abide in you, 7
ask whatsoever ye will, and it shall be done unto you.
Herein is my Father glorified, that ye bear much fruit and 8
become my disciples. As the Father loved me, I also loved 9
you; abide in my love. If ye keep my commandments, 10
ye will abide in my love; even as I have kept my
Father's commandments, and abide in his love. These 11
things have I spoken unto you, that my joy may be in you,
and that your joy may be made full. This is my command- 12
ment, That ye love one another even as I loved you. Greater 13
love has no one than this, that he lay down his life for his
friends. Ye are my friends, if ye do the things which I 14
command you. No longer do I speak of you as servants; 15
because the servant knows not what his lord does: but I

have called you friends; for all things that I heard from
16 my Father I made known unto you. Ye did not choose me,
but I chose you, and appointed you that ye should go and
bear fruit, and that your fruit should abide; that whatsoever
ye shall ask of the Father in my name, he may give it you.
17 These things I command you, that ye love one another.

18 If the world hates you, ye know that it has hated me
19 first. If ye were of the world, the world would love its own:
but because ye are not of the world, but I choose you out of
20 the world, therefore the world hates you. Remember the
word that I said unto you, A servant is not greater than his
lord. If they persecuted me, they will also persecute you;
21 if they kept my word, they will keep yours also. But
all these things they will do unto you for my name's sake,
22 because they know not him that sent me. If I had not
come and spoken unto them, they would not have had sin:
23 but now they have no pretence for their sin. He that
24 hates me hates my Father also. If I had not done
among them the works which none other did, they
would not have had sin; but now have they both seen and
25 hated both me and my Father. But this comes to pass,
that the word may be fulfilled that is written in their law,
26 *They hated me without a cause.* When the Advocate
comes whom I will send unto you from the Father, the
Spirit of truth who proceeds from the Father, he will
27 bear witness of me: and ye also bear witness, because ye
are with me from the beginning.

CH. XVI. THESE things have I spoken unto you, that ye may
2 not be offended. They will put you out of the synagogues:
yea, an hour comes, that every one who kills you will think
3 he offers service to God. And these things will they do,
4 because they knew not the Father, nor me. But these
things have I spoken to you, that when the hour shall come,
ye may remember them, that I told you. And these
things I told you not at the beginning, because I was with
5 you. But now I am going to him that sent me; and
6 none of you is asking me, Whither goest thou? Yet because
I have spoken these things unto you, sorrow has filled

your heart. Nevertheless I tell you the truth ; it is 7
expedient for you that I go away : for if I go not away, the
Advocate will not come unto you ; but if I go, I will send
him unto you. And when he is come, he will convict the 8
world of sin, and of righteousness, and of judgment. Of 9
sin, because they believe not in me ; of righteousness, 10
because I am going to the Father, and ye behold me no
more ; and of judgment, because the ruler of this world has 11
been judged. I have yet many things to say unto you, but 12
ye cannot bear them now. Howbeit when he, the Spirit 13
of truth comes, he will guide you in all the truth : for
he will not speak from himself, but whatsoever he hears
he will speak : and he will declare unto you the things to
come. He will glorify me, for he will receive of mine and 14
will declare it unto you. All things that the Father has 15
are mine : therefore I said, that he receives of mine, and
will declare it unto you. A little while, and ye behold me 16
no longer, and again a little while, and ye will see me.
Therefore said some of his disciples one to another, What 17
is this that he says unto us, A little while, and ye behold
me not : and again a little while, and ye will see me ?
and, I am going to the Father ? They said therefore, 18
What is this that he calls the little while ? We know not
what he speaks of. Jesus knew that they were desirous 19
to ask him, and he said unto them, Do ye enquire of this
among yourselves that I said, A little while, and ye behold
me not : and again a little while, and ye will see me ?
Verily, verily, I say unto you, that ye will weep and 20
lament, but the world will rejoice : ye will be sorry, but
your sorrow will become joy. The wife when she is in 21
travail has sorrow, because her hour is come : but as soon
as she is delivered of the child, she remembers no more
the affliction, because of the joy that a man is born into
the world. So ye also now have sorrow : but I will see 22
you again, and your heart will rejoice, and your joy no
one takes from you. And in that day ye will ask of me 23
nothing. Verily, verily, I say unto you, whatsoever ye shall
ask of the Father, he will give it you in my name. Hither- 24

to ye asked nothing in my name : ask, and ye will receive, that your joy may be made full.

- 25 These things have I spoken unto you in parables : an hour comes, when I shall no more speak unto you in parables, but I shall tell you openly concerning the Father.
- 26 In that day ye will ask in my name ; and I say not unto
- 27 you, that I will ask the Father for you : for the Father himself loves you, because ye have loved me, and have
- 28 believed that I came forth from God. I came forth from the Father, and have come into the world : again I
- 29 leave the world, and go to the Father. His disciples say, Behold, now thou speakest openly, and sayest no parable.
- 30 Now we know that thou knowest all things, and needest not that any one should ask thee : herein we believe that
- 31 thou camest forth from God. Jesus answered them, Do ye
- 32 now believe ? Behold, an hour is coming and has come, that ye will be scattered, each one to his own, and will leave me alone : and yet I am not alone, because the
- 33 Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye have affliction : but be of good cheer, I have overcome the world.

CH. XVII. THESE words spake Jesus, and having lifted up his eyes to heaven, said, Father, the hour has come ; glorify thy

2 Son, that thy Son may glorify thee, even as thou gavest him authority over all flesh, that whatsoever thou hast given

3 him, he should give to them life everlasting. And this is the everlasting life, that they know thee the only true God,

4 and him whom thou didst send, Jesus Christ. I glorified thee on the earth ; by completing the work which thou

5 hast given me to do ; and now, O Father, glorify thou me with thine own self with the glory which I had with thee

6 before the world was. I manifested thy name unto the men whom thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word.

7 Now they know that all things whatsoever thou hast

8 given me are from thee ; for I have given unto them the words which thou gavest unto me ; and they received them, and knew indeed that I came forth from thee, and

believed that thou didst send me. I ask for them : I ask 9
not for the world, but for them whom thou hast given me,
because they are thine. And all things that are mine 10
are thine, and thine are mine ; and I am glorified in them.
And I am no more in the world, and they are in the world, 11
and I come to thee. Holy Father, keep them in thy name
which thou hast given me, that they may be one, even as
we are. When I was with them I was keeping them in 12
thy name which thou hast given me, and I guarded them,
and none of them perished but the son of destruction,
that the scripture might be fulfilled. But now I come to 13
thee ; and these things I speak in the world, that they
may have my joy made full in themselves. I have given 14
them thy word ; and the world hated them, because they
are not of the world even as I am not of the world. I 15
ask not that thou shouldest take them out of the world,
but that thou shouldest keep them out of the evil one.
They are not of the world even as I am not of the 16
world. Sanctify them in the truth : thy word is truth. 17
Even as thou didst send me into the world, I also sent 18
them into the world ; and for their sakes I sanctify myself, 19
that they also may be sanctified in truth. And I ask 20
not for these only, but also for them that believe in me
through their word, that all may be one, even as thou 21
Father art in me and I in thee, that they also may be in us ;
that the world may believe that thou didst send me. And 22
the glory which thou hast given me I have given them, that
they may be one even as we are one : I in them, and thou 23
in me, that they may be perfected into one, that the world
may know that thou didst send me, and lovedst them as
thou lovedst me. Father, I will that what thou hast given 24
me, even they may be with me where I am ; that they may
behold my glory which thou hast given me, because thou
lovedst me before the foundation of the world. Righteous 25
Father ! and the world knew thee not ! but I knew thee ; and
these knew that thou didst send me ; and I made known 26
unto them thy name, and will make it known ; that the love
wherewith thou lovedst me may be in them and I in them.

CH. XVIII. HAVING spoken these words, Jesus went forth with his disciples over the brook of the cedar, where was a garden, 2 into which he entered, himself and his disciples. And Judas also, the one that delivers him up, knew the place: because 3 Jesus often resorted thither with his disciples. Judas then, having received the band and officers from the chief priests and from the Pharisees, comes thither with torches 4 and lamps and weapons. Jesus therefore, knowing all the things coming upon him, went forth and says unto 5 them, Whom seek ye? They answered him, Jesus the Nazarene. Jesus says unto them, I am he. Now Judas also, 6 the one that delivers him up, was standing with them. As soon then as he said unto them, I am he, they went back- 7 ward and fell to the ground. Then again he asked them, 8 Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I told you that I am he; if therefore ye seek me, 9 leave these to go away. That the saying might be fulfilled which he spake, Of them whom thou hast given me I lost 10 none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right 11 ear; and the servant's name was Malchus. Then Jesus said unto Peter, Put up the sword into the sheath. The cup which my Father has given me, shall I not drink it? 12 So the band and the captain and the officers of the Jews 13 took Jesus and bound him, and led him away to Annas first; for he was father in law of Kaiaphas, who was high 14 priest of that year; and it was Kaiaphas who gave counsel to the Jews, that it was expedient that one man should die 15 for the people. And Simon Peter was following Jesus, and another disciple. And that disciple was known unto the high priest, and went in with Jesus into the court of the high 16 priest, but Peter was standing at the door without. Therefore went out the other disciple, who was known unto the high priest, and spake unto her that kept the door, and brought in 17 Peter. Then says the maid that kept the door unto Peter, Art thou also one of this man's disciples? He says, I am 18 not. And the servants and the officers were standing there, having made a fire of coals because it was cold, and

were warming themselves : and Peter was also with them, standing and warming himself. The high priest then asked Jesus about his disciples, and about his teaching. Jesus answered him, I have spoken openly to the world ; I always taught in a synagogue and in the temple, where all the Jews assemble ; and in secret I spake nothing. Why askest thou me ? ask them who have heard what I spake unto them : behold, these know what things I said. And when he said this, one of the officers standing by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I spake evil, bear witness of the evil : but if well, why beatest thou me ? Annas then sent him bound unto Kaiaphas the high priest. And Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples ? He denied and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him ? Then Peter denied again ; and immediately a cock crew.

Then they lead Jesus from Kaiaphas into the palace ; and it was early ; and they themselves entered not into the palace, that they might not be defiled but might eat the pass-over. Pilate then went out unto them, and said, What accusation bring ye against this man ? They answered and said unto him, If he had not been an evil-doer, we would not have delivered him up unto thee. Pilate then said unto them, Take him yourselves, and judge him according to your law. The Jews then said unto him, It is not lawful for us to kill any one. That the saying of Jesus might be fulfilled, which he spake, signifying by what manner of death he was about to die. Pilate then entered into the palace again, and called Jesus and said unto him, Art thou the king of the Jews ? Jesus answered, Sayest thou this thing from thyself, or did others tell thee of me ? Pilate answered, Am I a Jew ? Thine own nation and the chief priests delivered thee up unto me ; what didst thou ?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my attendants would have fought, that I should not be delivered up to the Jews: but
37 now is my kingdom not thence. Pilate then said unto him, Art thou a king then? Jesus answered, Thou sayest it, for I am a king. To this end have I been born, and to this end have I come into the world, that I may bear witness unto the truth; every one that is of the truth
38 hears my voice. Pilate says unto him, What is truth? And when he said this, he went out again unto the Jews,
39 and said unto them, I find in him no fault. But ye have a custom, that I should release unto you one at the pass-over: do ye wish therefore that I release unto you the king
40 of the Jews? Then they cried again, saying, Not this one, but Barabbas. Now Barabbas was a robber.

CH. XIX. So then Pilate took Jesus and scourged him. And
2 the soldiers platted a crown of thorns, and put it on his
3 head, and they clothed him with a purple garment, and they kept coming to him and saying, Hail, King of the Jews!
4 and they struck him with the palms of their hands. Pilate went out again and said unto them, Behold, I lead him
5 out to you, that ye may know that I find no fault. Jesus therefore came out, wearing the crown of thorns and the purple garment. And he says unto them, Behold the
6 man! When therefore the chief priests and the officers saw him, they cried out, Crucify, crucify. Pilate says unto them, Take him yourselves, and crucify; for I find no
7 fault in him. The Jews answered, We have a law, and according to the law he ought to die, because he made
8 himself Son of God. When Pilate therefore heard this
9 saying, he was the more afraid, and entered into the palace again, and said unto Jesus, Whence art thou?
10 but Jesus gave him no answer. Pilate says unto him, Speakest thou not unto me? knowest thou not that I have authority to release thee, and have authority to
11 crucify thee? Jesus answered, Thou wouldest have had no authority against me, except it had been given thee from above: for this cause he that delivered me up unto thee

has greater sin. Upon this Pilate was seeking to release 12 him : but the Jews kept crying, saying, If thou wilt release this man, thou art not Caesar's friend ; every one that makes himself a king speaks against Caesar. When Pilate then 13 heard these words, he led Jesus out, and sat on the judgment seat in a place that is called Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the 14 passover ; it was about the sixth hour. And he says unto the Jews, Behold your King ! They cried out therefore, 15 Away with him, away with him, crucify him. Pilate says unto them, Shall I crucify your King ? The chief priests answered, We have no king but Caesar. So then he 16 delivered him up unto them to be crucified.

Now they took Jesus with them ; and he bearing his 17 own cross went forth into the place called the place of a Skull, which is called in Hebrew Golgotha, where they crucified 18 him, and two others with him, on either side one, and Jesus in the midst. And Pilate also wrote a title, and put it on 19 the cross ; and the writing was, JESUS THE NAZARENE THE KING OF THE JEWS. This title then read many of 20 the Jews, because the place of the city where Jesus was crucified was nigh ; and the writing was in Hebrew, Latin, Greek. Then said the chief priests of the Jews to Pilate, 21 Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written, 22 I have written.

Then the soldiers, when they crucified Jesus, took his 23 garments, and made four parts, to every soldier a part ; and his coat. Now the coat was without seam, woven from the top throughout. Then they said among themselves, 24 Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled, *They divided my garments among them, and upon my vesture they cast lots.* These things then the soldiers did. Now there stood by the 25 cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene. Then 26 Jesus seeing his mother, and the disciple standing by whom he loved, says unto his mother, Woman, behold thy

27 son ! Then says he to the disciple, Behold thy mother !
And from that hour that disciple took her unto his own
28 home. After this, Jesus knowing that all things are now
finished, that the scripture might be completed, says, I
29 thirst. A vessel was set full of vinegar : therefore they
put a sponge filled with vinegar, upon hyssop, and raised
30 it to his mouth. So when he took the vinegar, he said, It
is finished ; and he bowed the head and delivered up his
spirit.

31 The Jews then, because it was preparation, that
the bodies might not remain upon the cross on the
sabbath, (for that sabbath day was a great day,) asked
Pilate that their legs might be broken, and they be taken
32 away. So the soldiers came and brake the legs of the
33 first, and of the other who was crucified with him ; but
when they came to Jesus, as soon as they saw that he was
34 dead already, they brake not his legs ; but one of the
soldiers with a spear pierced his side, and straightway
35 there came out blood and water. And he that has seen
has borne witness, and his witness is true : and that one
knows that he says what is true, that ye also may believe.
36 For these things came to pass that the scripture might be
37 fulfilled, *A bone of him shall not be broken.* And again
another scripture says, *They shall look on him whom they
pierced.*

38 And after these things Joseph from Arimathea, being a
disciple of Jesus, but a secret one for fear of the Jews,
asked Pilate that he might take away the body of Jesus :
and Pilate permitted. They came therefore and took
39 him away. And there came Nicodemus also, who at the
first came to him by night, bringing a mixture of myrrh
40 and aloes, about an hundred pound weight. So they took
the body of Jesus, and bound it in linen cloths with
41 the spices, as the manner of the Jews is to bury. Now
in the place where he was crucified there was a garden,
and in the garden a new tomb, wherein none was ever
42 yet laid ; there therefore on account of the Jews' pre-
paration they laid Jesus ; for the tomb was at hand.

Now on the first day of the week Mary the Magdalene CH.
comes early, while it was yet dark, unto the tomb, and XX.
sees the stone taken away out of the tomb. She runs 2
therefore, and comes to Simon Peter, and to the other
disciple whom Jesus loved, and says unto them, They
took away the Lord out of the tomb, and we know
not where they laid him. Peter therefore went forth, 3
and the other disciple, and came to the tomb. And the 4
two were running together: and the other disciple outran
Peter and came first to the tomb, and stooping down sees 5
the linen cloths lying; yet went he not in. Then comes 6
Simon Peter following him, and went into the tomb, and
beholds the linen cloths lying, and the napkin that 7
was upon his head, not lying with the linen cloths, but
wrapped in one place by itself. So then went in the 8
other disciple also, who came first to the tomb, and he
saw and believed; for even yet they did not know the 9
scripture, that he must rise again from the dead. So 10
the disciples went away again unto their own home. But 11
Mary was standing without at the tomb weeping. So as she
was weeping, she stooped down into the tomb, and beheld 12
two angels in white sitting, one at the head, and one at
the feet, where the body of Jesus lay. They say unto her, 13
Woman, why weepest thou? She says unto them, Because
they took away my Lord, and I know not where they laid
him. Having said this, she turned herself back, and 14
beheld Jesus standing, and knew not that it was Jesus.
Jesus says unto her, Woman, why weepest thou? whom seek- 15
est thou? She, supposing that it was the gardener, says unto
him, Sir, if thou didst bear him hence, tell me where thou
laidest him, and I will take him away. Jesus says unto her, 16
Mary. She turned herself and says unto him in Hebrew,
Rabbuni; which is to say, Teacher. Jesus says unto her, 17
Touch me not; for I have not yet ascended to the Father:
but go to my brethren and say unto them, I ascend unto
my Father and your Father, and my God and your God.
Mary the Magdalene comes bringing word to the disciples, 18
I have seen the Lord, and he spake these things unto her.

19 Now when it was evening on that day which was the first of the week, and the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said unto them, Peace be unto you.
20 And having said this, he shewed unto them his hands and his side. The disciples therefore rejoiced, when they saw
21 the Lord. Then he said to them again, Peace be unto
22 you: as the Father has sent me, I also send you. And when he said this, he breathed on them, and said unto
23 them, Receive the Holy Spirit. Whosoever sins ye forgive, they are forgiven unto them; whosoever ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus,
25 was not with them when Jesus came. Now the other disciples said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the place of the nails and put my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them. Jesus comes, the doors having been shut, and stood in the midst and said, Peace be unto
27 you. Then says he to Thomas, Reach hither thy finger, and see my hands; and reach thy hand and put it into
28 my side, and be not disbelieving but believing. Thomas answered and said unto him, My Lord and my God!
29 Jesus says unto him, Because thou hast seen me, thou hast believed: blessed are they who saw not and yet believed.

30 So also did Jesus many other signs before the disciples, which are not written in this book; but these
31 are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

CH. XXI. AFTER these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself in this manner. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his

disciples. Simon Peter says unto them, I go a fishing. 3
They say unto him, We are also coming with thee. They
went forth and entered into the ship; and in that night they
took nothing. But when morning was now coming, Jesus 4
stood on the shore: yet the disciples knew not that it was
Jesus. Then Jesus says unto them, Children, have ye any 5
thing to eat? They answered him, No. He says unto 6
them, Cast the net on the right side of the ship, and ye shall
find. They cast therefore, and were no longer able to
draw it for the multitude of the fishes. Then that disciple 7
whom Jesus loved says unto Peter, It is the Lord. Simon
Peter then, having heard that it was the Lord, girt about
him his upper garment (for he was naked,) and cast him-
self into the sea; but the other disciples came in the boat, 8
for they were not far from the land, but about two
hundred cubits off, dragging the net with the fishes. As 9
soon then as they went on shore, they see a fire of coals
laid there, and fish laid thereon, and bread. Jesus says 10
unto them, Bring of the fishes which ye took just now.
Simon Peter went aboard, and drew the net to the land 11
full of great fishes, an hundred and fifty and three: and
though there were so many, the net was not rent. Jesus 12
says unto them, Come and dine. But none of the disciples
durst ask him, Who art thou? knowing that it is the
Lord. Jesus comes, and takes the bread and gives 13
them, and the fish in like manner. This is now the third 14
time that Jesus was manifested to the disciples, after he
was raised from the dead.

So when they dined, Jesus says to Simon Peter, 15
Simon, son of John, lovest thou me more than these? He
says unto him, Yea, Lord; thou knowest that I like thee.
He says unto him, Feed my lambs. He says to him 16
again a second time, Simon, son of John, lovest thou me?
He says unto him, Yea, Lord; thou knowest that I like
thee. He says unto him, Shepherd my little sheep. He 17
says unto him the third time, Simon, son of John, lovest
thou me? Peter was sorry that he said unto him the third
time, Lovest thou me? And he says unto him, Lord,

- thou knowest all things; thou seest that I like thee. Jesus
18 says unto him, Feed my little sheep. Verily, verily, I say
unto thee, when thou wast younger, thou wert girding thy-
self and walking whither thou wouldest: but when thou
shalt be old, thou wilt stretch forth thy hands, and another
will gird and carry thee whither thou wouldest not.
19 This spake he, signifying by what manner of death he
should glorify God. And when he had spoken this, he
20 says unto him, Follow me. Peter turned about and sees
the disciple whom Jesus loved following; who also leant
back on his breast at the supper, and said, Lord, who is he
21 that delivers thee up? Peter therefore seeing him says
22 to Jesus, Lord, and what shall this man do? Jesus says
unto him, If I will that he abide till I come, what is it to
23 thee? do thou follow me. So this saying went forth
among the brethren, that that disciple was not to die; and
yet Jesus said not unto him that he was not to die; but,
if I will that he abide till I come.
24 This is the disciple who bears witness of these things and
wrote these things, and we know that his witness is true.
-

ACTS.

- CH. I. THE former narrative I made, O Theophilus, concerning
2 all that Jesus began both to do and teach, until the day
in which he was taken up, after he gave commandment,
through the Holy Spirit, unto the apostles whom he chose:
3 to whom also he presented himself alive after he suffered
by many proofs, shewing himself unto them forty days,
and speaking the things concerning the kingdom of God:
4 and, being assembled together with them, he commanded
them not to depart from Jerusalem, but to wait for the
5 promise of the Father, "which ye heard from me; for

John indeed baptized with water, but ye will be baptized in the Holy Spirit not many days hence." They came 6 together then and asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? He said 7 unto them, It is not yours to know times or seasons which the Father appointed by his own authority; but ye 8 will receive power, when the Holy Spirit is come upon you, and will be my witnesses both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And having spoken these things, while they were 9 looking, he was lifted up; and a cloud received him out of their sight. And as they were gazing earnestly into 10 the heaven while he went, behold, two men stood by them in white clothing, who also said, Ye men of Galilee, why 11 stand ye looking into the heaven? this Jesus, who was taken up from you into the heaven, will come in like manner as ye saw him go into the heaven.

Then returned they unto Jerusalem from the mount 12 called Olivet, which is nigh Jerusalem a sabbath day's journey. And when they came in, they went up into the 13 upper room, where were abiding both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Jude brother of James. These all were attending with 14 one accord upon prayer, with women, and Mary the mother of Jesus, and his brethren.

And in these days Peter rose up in the midst of the 15 brethren, and said, (the number of names together was about an hundred and twenty,) Brethren, it was necessary 16 that the scripture should be fulfilled, which the Holy Spirit through the mouth of David spake before concerning Judas, who became guide to them that took Jesus, that he was 17 numbered among us, and obtained the lot of this ministry. Now this man purchased an enclosure with the hire of the 18 unrighteousness, and falling headlong burst asunder in the midst, and all his bowels gushed out; which thing also be- 19 came known unto all the dwellers at Jerusalem, so that that enclosure was called in their own tongue, Acheldamach, that

20 is to say, enclosure of blood. For it is written in the book of Psalms, *Let his habitation be made desolate, and let none dwell therein*, and, *His office of bishop let another*
21 *take*. Wherefore of the men who went with us all the time that the Lord Jesus went in and out among us,
22 beginning from the baptism of John, unto the day that he was taken up from us, must one of these become a witness
23 with us of his resurrection. And they appointed two, Joseph called Barsabbas, who was surnamed Justus, and
24 Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all men, shew which one of these two
25 thou hast chosen, to take the place of this ministry and apostleship, from which Judas by transgression fell away,
26 that he might go to his own place. And they cast lots for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CH. II. AND when the day of Pentecost was fulfilled, they were
2 all together in one place. And suddenly there came a sound out of the heaven as of a rushing mighty wind; and
3 it filled all the house where they were sitting, and there appeared unto them tongues as of fire dividing themselves,
4 and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other
5 tongues, even as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every
6 nation of those under the heaven; and when this noise took place, the multitude came together and were confounded, because every one heard them speaking in his own
7 language. And they were all amazed and marvelled, saying, Behold, are not all these who speak Galileans?
8 And how hear we every man in our own language wherein we were born, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappa-
9 docia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and the Romans who sojourn here, both Jews and Proselytes,
10 Cretans and Arabians—how hear we them speaking in our
11 tongues the great things of God? And they were all
12

amazed and were in doubt, saying one to another, What may this mean? But others mocking said, They are full 13 of sweet wine.

But Peter standing up with the eleven, lifted up his 14 voice, and said unto them, Men of Judaea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words. For these are not drunken, as ye suppose, for 15 it is the third hour of the day; but this is that which was spoken through the prophet Joel: *And it shall be in the last 16 days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams: and even on my servants and on my handmaidens I 18 will pour out in those days of my Spirit, and they will prophesy. And I will give wonders in the heavens above, and 19 signs on the earth beneath; blood, and fire, and vapour of smoke. The sun will be turned into darkness, and the moon 20 into blood, before the great day of the Lord come. And it shall be, that whosoever shall call on the name of the Lord will be saved.* Men of Israel, hear these words; Jesus the 22 Nazarene, a man approved by God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know: this man, 23 delivered according to the determinate counsel and foreknowledge of God, ye slew, crucifying him by the hand of lawless ones; whom God raised up, having loosed 24 the pains of death, because it was not possible that he should be held by it. For David speaks concerning 25 him, *I foresaw my Lord always before my face, because he is on my right hand, that I should not be moved. There- 26 fore was my heart glad, and my tongue exulted, more- over also my flesh shall lodge in hope; because thou wilt 27 not abandon my life to hades, neither wilt thou give thine Holy One to see corruption. Thou madest known to me the 28 ways of life; thou wilt make me full of gladness with thy countenance.* Brethren, I may speak unto you with open- 29 ness of the patriarch David, that he both died and was buried, and his sepulchre is among us unto this day.

30 Being therefore a prophet, and knowing that God sware
with an oath to him, that of the fruit of his loins he would
31 set one upon his throne; he foresaw and spake of the
resurrection of Christ, that neither was he abandoned to
32 hades nor did his flesh see corruption. This Jesus God
33 raised up, whose witnesses we all are. Having been exalted
therefore by the right hand of God, and having received from
the Father the promise of the Holy Spirit, he poured forth
34 this which ye both see and hear. For David ascended not
into the heavens, but he says himself, *The Lord spake*
35 *unto my Lord, Sit thou on my right hand, till I make thine*
36 *enemies thy footstool*. Therefore let all the house of Israel
know assuredly, that God made him both Lord and Christ,
this Jesus whom ye crucified.

37 But when they heard, they were pricked to the
heart, and said unto Peter and the rest of the apostles,
38 Brethren, what must we do? And Peter says unto them,
Repent, and be baptized every one of you upon the name
of Jesus Christ for remission of your sins, and ye will receive
39 the gift of the Holy Spirit. For the promise is unto you,
and to your children, and to all that are afar off, whomso-
40 ever the Lord our God shall have called unto him. And with
many other words did he testify fully and exhort them,
saying, Save yourselves from this crooked generation.
41 They therefore that received his word were baptized; and
in that day there were added about three thousand souls.
42 And they were attending upon the apostles' teaching and
the fellowship, the breaking of bread, and the prayers.

43 And fear came upon every soul; and many wonders
and signs were done through the apostles in Jerusalem,
44 and there was great fear upon all. And all that believed
45 were together, and had all things common, and were selling
their possessions and goods, and dividing them to all, as
46 any one had need. And daily attending with one accord in
the temple, and breaking bread at home, they partook of
47 food with exultation and singleness of heart, praising God
and having favour with all the people. And the Lord was
adding together daily those who were being saved.

Now Peter and John were going up into the temple at CH. III. the hour of prayer, being the ninth. And a certain man 2 lame from his mother's womb was borne, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of those entering into the temple; who seeing 3 Peter and John about to go into the temple asked to receive alms. And Peter gazed earnestly at him with John, and 4 said, Look on us. And he gave heed unto them, expecting to 5 receive something of them. But Peter said, Silver and gold 6 have I none; but what I have, this I give thee: In the name of Jesus Christ the Nazarene walk. And he took him 7 by the right hand, and raised him up: and immediately his feet and ancles received strength, and leaping forth 8 he stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all 9 the people saw him walking and praising God; and they 10 knew him fully that it was he himself who sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened unto him.

And as he laid hold of Peter and John, all the people 11 ran together unto them at the porch that is called Solomon's, greatly wondering. And when Peter saw it, 12 he answered unto the people, Men of Israel, why marvel ye at this man, or why gaze ye earnestly at us, as though by our own power or godliness we had made him walk? The God of Abraham, and the God of Isaac, and the God 13 of Jacob, the God of our fathers, glorified his servant Jesus; whom ye delivered up and denied in the presence of Pilate, when he judged to release him: but ye denied 14 the Holy and Righteous One, and asked a murderer to be granted unto you, and killed the Prince of life, whom God 15 raised from the dead, whose witnesses we are. And his 16 name made strong upon the faith of his name, this man whom ye behold and know: and the faith which is by him gave him this perfect soundness in presence of you all. And now, brethren, I know that ye acted in ignorance, as 17 did also your rulers: but God fulfilled thus what he before 18

announced through the mouth of all the prophets, that his
19 Christ should suffer. Repent therefore and turn that
your sins may be blotted out, in order that times of
20 refreshing may come from the presence of the Lord, and
that he may send forth Christ Jesus, who was before
21 appointed for you; whom heaven indeed must receive
until the times of restoration of all things, which God
spake of through the mouth of his holy prophets from
22 of old. Moses indeed said, *A prophet will the Lord our God
raise up unto you from among your brethren, like unto me;
him shall ye hear in all things whatsoever he shall say unto*
23 *you. And it shall be, that every soul who will not hear*
that prophet, shall be utterly destroyed from among the people.
24 And all the prophets also from Samuel and those that
followed after, as many as spake, likewise announced these
25 days. Ye are the sons of the prophets, and of the
covenant which God made with our fathers, saying unto
Abraham, *And in thy seed shall all the kindreds of the earth*
26 *be blessed.* Unto you first God, having raised up his
servant, sent him to bless you, in turning away every one
of you from your iniquities.

CH. IV. AND as they were speaking unto the people, the priests,
and the captain of the temple, and the Sadducees, came upon
2 them, being grieved because they taught the people, and
3 announced in Jesus the resurrection from the dead; and
they laid hands on them, and put them in custody until the
4 next day, for it was now evening. Howbeit many of them
who heard the word believed; and the number of the men
became five thousand.

5 And it came to pass on the morrow, that their rulers,
and the elders, and the scribes, were gathered together at
6 Jerusalem, and Annas the high priest, and Kaiaphas, and
John, and Alexander, and as many as were of the kindred
7 of the high priest; and when they set them in the midst,
they asked, By what power, or by what name, did ye this?
8 Then Peter, filled with the Holy Spirit, said unto them,
9 Rulers of the people and elders, if we this day are examined
in respect to a good deed done to an impotent man, by what

means he has been saved, be it known unto you all, 10
and to all the people of Israel, that by the name of
Jesus Christ the Nazarene, whom ye crucified, whom God
raised from the dead, even by him does this man stand
before you whole. This is the stone which was set at 11
nought by you the builders, that is become the head of the
corner. And there is salvation in no other : for neither 12
is there any other name under the heaven that has been
given among men, whereby we must be saved. And 13
beholding the openness of Peter and John, and having
perceived that they were unlearned and common men, they
marvelled ; and they knew them fully that they had been
with Jesus, and seeing the man who was healed standing 14
with them, they could say nothing against it. But when 15
they commanded them to go aside out of the council, they
conferred among themselves, saying, What must we do to 16
these men ? for that indeed a notorious sign is come to
pass through them is manifest to all that dwell at Jeru-
salem, and we cannot deny it. But that it spread no 17
further among the people, let us threaten them that they
speak henceforth to no man in this name. And they 18
called them, and commanded them not to speak at all nor
teach in the name of Jesus. But Peter and John answered 19
and said unto them, Whether it is right in the sight of
God to hear you rather than God, judge ye ; for we 20
cannot but speak the things which we saw and heard.
So when they further threatened them, they released 21
them, not finding how they might punish them because of
the people, for all were glorifying God for that which had
come to pass ; for the man was above forty years old, on 22
whom this sign of the healing had been wrought.

And having been released, they came to their own com- 23
pany, and told all that the chief priests and the elders said
unto them. And when they heard, they lifted up their 24
voice to God with one accord and said, Lord, thou art
he that made the heaven, and the earth, and the sea, and
all things in them : who didst say through the Holy 25
Spirit, the mouth of our father David thy servant, *Why*

26 *did the Gentiles rage, and the peoples imagine vain things ?*
The kings of the earth stood by, and the rulers were gathered
27 *together against the Lord and against his Christ.* For of
a truth in this city against thy holy servant Jesus, whom
thou didst anoint, both Herod, and Pontius Pilate, with
the Gentiles and the peoples of Israel, were gathered toge-
28 ther, to do whatsoever thy hand and thy counsel determined
29 before to be done. And now, Lord, look upon their
threatenings : and grant unto thy servants, that with all
30 openness they may speak thy word, by thy stretching forth
thine hand for healing, and that signs and wonders may be
31 done through the name of thy holy servant Jesus. And
when they made supplications, the place was shaken where
they were gathered together ; and they were all filled with
the Holy Spirit, and were speaking the word of God with
openness.

32 And the multitude of them that believed were of one
heart and soul, and not one said that aught of his goods
33 was his own, but they had all things common. And
with great power did the apostles give forth their witness
to the resurrection of Jesus Christ the Lord : and great
34 grace was upon them all. For there was no one among
them that lacked : for as many as were possessors of fields
or houses sold them, and brought the prices of the things
35 sold, and laid them at the apostles' feet ; and distribution
was made unto each according as any one had need.
36 And Joseph, who by the apostles was surnamed Barnabas,
which is being interpreted, son of exhortation, a Levite,
37 a Cyprian by birth, having land, sold it, and brought the
money and laid it at the apostles' feet.

CH. V. But a certain man named Ananias, with Sapphira his
2 wife, sold a possession, and kept back part of the price,
the wife also being privy to it, and brought a certain part,
3 and laid it at the apostles' feet. But Peter said, Ananias,
why did Satan fill thine heart that thou shouldest lie to
the Holy Spirit, and keep back of the price of the field ?
4 While it remained, did it not remain thine, and after
it was sold, was it not in thine own authority ? why

didst thou conceive this thing in thine heart? thou didst not lie unto men but unto God. And Ananias hearing 5 these words fell down and expired. And great fear came on all that heard; and the younger men arose, wrapt him 6 up, and carried him out and buried him. And it came to 7 pass after the space of about three hours, that his wife, not knowing what had come to pass, came in. And Peter 8 answered unto her, Tell me whether ye sold the field for so much? And she said, Yea, for so much. And Peter said 9 unto her, How is it that ye agreed together to tempt the Spirit of the Lord? behold, the feet of those who buried thy husband are at the door, and they will carry thee out. And she fell down straightway at his feet and expired: and 10 the young men came in and found her dead, and having carried her out, buried her by her husband. And great 11 fear came upon all the church and upon all that heard these things.

And by the hands of the apostles were many signs and 12 wonders done among the people; and they were all with one accord in Solomon's porch; and of the rest 13 durst no one join himself to them; but the people magnified them; and believers were the more added to the 14 Lord, multitudes both of men and women, so that they 15 brought forth the impotent even into the streets, and laid them on beds and couches, that when Peter should come, his shadow at least might overshadow some one of them. And the multitude also belonging to the cities round 16 about Jerusalem were coming together, bringing impotent people and those vexed with unclean spirits, and they were all healed.

But the high priest rose up, and all that were with him, 17 which is the sect of the Sadducees, and were filled with envy, and laid their hands on the apostles, and put them 18 in public custody. But an angel of the Lord by night 19 opened the prison doors and brought them forth and said, Go, stand and speak in the temple to the people all the 20 words of this life. And when they heard, they entered 21 into the temple close upon daybreak, and were teaching.

But the high priest and they that were with him came and called the council together, and all the eldership of the children of Israel, and sent to the prison to have them
22 brought. And the officers who came found them not in
23 the prison; and they returned and told, saying, The prison found we shut with all safety, and the keepers standing at the doors: but when we opened, we found no
24 one within. Now when both the captain of the temple and the chief priests heard these words, they doubted
25 concerning them whereunto this would grow. But one came and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
26 Then went the captain away with the officers and brought them, not with violence, for they feared the people, lest
27 they should be stoned; and having brought them, they set them in the council. And the high priest asked
28 them saying, We strictly commanded you not to teach in this name; and, behold, ye have filled Jerusalem with your teaching, and wish to bring this man's blood upon
29 us. But Peter and the apostles answered and said, We
30 must obey God rather than men. The God of our fathers raised Jesus, whom ye slew by hanging him on a tree;
31 him God exalted by his right hand as a Prince and Saviour, to give repentance to Israel and remission of
32 sins. And we are witnesses of these things; and so is the Holy Spirit, whom God gave to them that obey
33 him. When they heard, they were cut to the heart,
34 and took counsel to slay them. But there rose up one in the council, a Pharisee named Gamaliel, a teacher of the law, honoured by all the people, and commanded to
35 put the men forth a little while, and said unto them, Men of Israel, take heed to yourselves touching these
36 men what ye are about to do. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as were persuaded by him, were dispersed and came to nought.
37 After this man rose up Judas the Galilean, in the days of

the enrolment, and drew away people after him ; he also perished ; and all, as many as were persuaded by him, were scattered. And now I say unto you, Refrain from 38 these men, and leave them : for if this counsel or this work be of men, it will be destroyed : but if it is of God, 39 ye will not be able to destroy them, lest haply ye be found even to fight against God. And they were persuaded by 40 him : and having called the apostles to them, they beat them, and commanded them not to speak in the name of Jesus, and released them. So they departed rejoicing 41 from the presence of the council, because they were counted worthy to suffer shame on behalf of the name ; and every day in the temple and at home, they ceased 42 not teaching and preaching Christ Jesus.

CH.

Now in these days, when the number of the disciples VI. was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, that their widows were overlooked in the daily ministration. And the twelve called 2 the multitude of the disciples unto them, and said, It pleases us not to leave the word of God and minister to tables. So, brethren, look ye out among you seven men 3 of good repute, full of spirit and wisdom, whom we will appoint over this business ; but we will attend upon prayer 4 and the ministration of the word. And the saying pleased 5 the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch : whom they set before the apostles ; 6 and when they prayed they laid their hands on them.

And the word of God was increasing ; and the number of 7 the disciples was being multiplied in Jerusalem exceedingly ; and a great multitude of the priests were obedient to the faith.

And Stephen, full of grace and power, was doing great 8 wonders and signs among the people. But there rose up 9 certain of those belonging to the synagogue who are called Libertines, and Cyrenians, and Alexandrians, and of them from Cilicia and Asia, disputing with Stephen ; and they 10

- were not able to resist the wisdom and the spirit by which
11 he was speaking. Then they suborned men who said, We
have heard him speak blasphemous words against Moses and
12 God ; and they stirred up the people, and the elders, and
the scribes, and came upon him, and seized him, and
13 brought him to the council, and set up false witnesses who
said, This man ceases not to speak words against the
14 holy place and the law : for we have heard him say,
that this Jesus the Nazarene will destroy this place, and
will change the customs which Moses delivered to us.
15 And all that sat in the council, gazing earnestly at him,
saw his face as the face of an angel.

CH. VII. AND the high priest said, Are these things so ? But
2 he said, Brethren and fathers, hear. The God of glory
appeared unto our father Abraham when he was in
3 Mesopotamia, before he dwelt in Haran, and said unto
him, *Go forth from thy land, and from thy kindred, and*
4 *come into the land which I will shew thee.* Then came he
out of the land of the Chaldeans and dwelt in Haran.
And thence, after his father died, he removed him into
5 this land wherein ye now dwell, and gave him no
inheritance in it, not even a foot-breadth : and he pro-
mised to give it to him for a possession, and to his seed
6 after him, when he had no child. And God spake thus,
that his seed should be a sojourner in a strange land ; and
that they should bring them into bondage, and illtreat
7 them four hundred years ; *and the nation to whom they*
shall be in bondage will I judge, said God ; *and after that*
8 *they will come forth, and serve me in this place.* And
he gave him a covenant of circumcision : and so he
begat Isaac, and circumcised him the eighth day ; and
9 Isaac begat Jacob, and Jacob the twelve patriarchs. And
the patriarchs, moved with envy, sold Joseph into Egypt :
10 and God was with him, and delivered him out of all his
afflictions, and gave him favour and wisdom in the sight
of Pharoah king of Egypt, and he appointed him governor
11 over Egypt and over all his house. Now there came a
famine over all Egypt and Canaan, and great affliction :

and our fathers found no sustenance. But when Jacob 12
heard that there was corn in Egypt, he sent out our
fathers first; and at the second time Joseph was recog- 13
nised by his brethren; and his kindred became known
unto Pharoah. And Joseph sent and called his father 14
Jacob to him and all his family, threescore and fifteen
souls. And Jacob went down into Egypt, and died, he 15
and our fathers, and were removed into Shechem, and laid 16
in the sepulchre that Abraham bought for a sum of money
of the sons of Hamor, in Shechem. But as the time of 17
the promise was drawing nigh, which God professed to
Abraham, the people grew and multiplied in Egypt, till 18
another king arose over Egypt, who knew not Joseph.
The same dealt subtly with our race, and illtreated 19
the fathers, so that they exposed their young children,
to the end that they might not be preserved alive. In 20
which time Moses was born, and was fair for God: who
was nourished in his father's house three months; but 21
when he was exposed, Pharoah's daughter took him up,
and nourished him for herself as a son. And Moses was 22
instructed in all the wisdom of the Egyptians; and was
mighty in his words and deeds. And when he was full 23
forty years old, it came into his heart to visit his brethren
the sons of Israel. And seeing one of them suffer wrong, 24
he defended him, and avenged him that was oppressed by
smiting the Egyptian. For he supposed his brethren 25
would understand that God gives them salvation through
his hand; but they understood not. And the next day 26
he appeared unto them as they fought and would have
brought them together into peace, saying, Sirs, ye are
brethren: why do ye wrong one to another? But he who 27
was wronging his neighbour thrust him away, saying, Who
set thee a ruler and a judge over us? Desirest thou 28
to kill me, as thou killedst the Egyptian yesterday?
And Moses fled at this saying, and became a sojourner in 29
the land of Midian, where he begat two sons. And when 30
forty years were fulfilled, there appeared to him in the
wilderness of the mount Sinai an angel in the fiery flame of

31 a bush. And Moses seeing it, was marvelling at the vision :
and as he drew near to consider, the voice of the Lord
32 came, *I am the God of thy fathers, the God of Abraham,
and Isaac, and Jacob.* And Moses trembled, and durst
33 not consider. And the Lord said to him, *Loose the sandals
of thy feet ; for the place whereon thou standest is holy*
34 *ground. Surely I saw the illtreatment of my people who are
in Egypt, and I heard their groaning, and am come down
to deliver them ; and now come, I send thee into Egypt.*
35 This Moses whom they denied, saying, Who set thee a
ruler and judge ? the same has God sent both as a ruler
and deliverer with the hand of the angel who appeared
36 to him in the bush. This man brought them out,
having done wonders and signs in the land of Egypt, and
37 in the Red sea, and in the wilderness forty years. This
is the Moses who said unto the children of Israel,
A prophet will God raise up unto you from among your
38 *brethren, like me.* This is he, that was in the church
in the wilderness with the angel who spake to him in
the mount Sinai and with our fathers ; who received
39 living oracles to give unto us ; to whom our fathers
would not be obedient, but thrust him from them, and in
40 their hearts turned back into Egypt, saying unto Aaron,
*Make us gods who shall go before us : for as for this Moses,
who brought us out of the land of Egypt, we know not what*
41 *is become of him.* And they made a calf in those days,
and offered sacrifice unto the idol, and made merry in the
42 works of their own hands. But God turned, and delivered
them up to serve the host of heaven, even as it is written in
the book of the prophets, *Did ye offer to me slain beasts and*
43 *sacrifices in the wilderness, forty years, O house of Israel,
and take up the tabernacle of Moloch, and the star of the
god Romphan, the figures which ye made to worship them ?*
44 *So I will remove you beyond Babylon.* Our fathers had
the tabernacle of witness in the wilderness, even as he
appointed who spake unto Moses that he should make it
45 according to the figure that he had seen ; which also our
fathers after they received it, brought in with Joshua, at

their taking possession of the Gentiles whom God thrust out before the face of our fathers, unto the days of David, who found favour before God, and asked that he might 46 find an habitation for the house of Jacob. But Solomon 47 built him an house. Howbeit the most High dwells not 48 in what is made with hands; even as the prophet says, *The 49 heaven is my throne, and the earth is my footstool: what house will ye build me? says the Lord, or what is the place of my rest? Did not my hand make all these things?* Ye 50, 51 stiffnecked and uncircumcised in hearts and ears, ye are always resisting the Holy Spirit; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? 52 And they killed them who announced before the coming of the righteous One; of whom ye have now become betrayers and murderers, ye who received the law conformably to the 53 arrangement of angels, and kept it not.

Hearing these things they were cut to the heart, and 54 gnashed their teeth upon him. But he, being full of the 55 Holy Spirit, gazed earnestly into the heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Lo, I behold the heavens opened, and the 56 Son of man standing on the right hand of God. But they 57 cried with a loud voice, and stopped their ears, and rushed upon him with one accord, and cast him out of the city, 58 and stoned him. And the witnesses put off their garments at a young man's feet called Saul, and stoned Stephen, 59 calling upon and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, 60 lay not this sin to their charge. And when he said this, he fell asleep. But Saul was consenting to his execution. CH.

AND there took place on that day a great persecution VIII. against the church which was in Jerusalem: all were scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried 2 Stephen to his burial, and made great lamentation over him. But Saul was making havoc of the church, entering 3 into every house, and dragging men and women he delivered them up to prison.

4 So then they that were scattered abroad went every
5 where preaching the word ; and Philip went down to
the city of Samaria, and was preaching the Christ unto
6 them. And the multitudes with one accord gave heed
unto the things spoken by Philip, when they heard and
7 saw the signs which he did. For in the case of many
of those having unclean spirits, they came out crying
with a loud voice : and many paralytic and lame were
8, 9 healed ; and there was much joy in that city. But a
certain man named Simon was in the city before, using
sorcery, and astonishing the nation of Samaria, boasting
10 himself to be some great one : to whom they all gave
heed from the least to the greatest, saying, This man is
11 the power of God which is called great. And to him they
gave heed, because for a long time he had astonished them
12 with the sorceries. But when they believed Philip preach-
ing concerning the kingdom of God and the name of Jesus
13 Christ, they were baptized, both men and women. And
Simon himself believed also ; and when he was baptized,
he attended upon Philip, and was astonished, beholding
14 signs and great works being done. And the apostles in Jeru-
salem having heard that Samaria had received the word
15 of God, sent unto them Peter and John : who, when they
came down, prayed for them, that they might receive
16 the Holy Spirit. For as yet he had fallen upon none of
them, but they had only been baptized into the name
17 of the Lord Jesus. Then they laid their hands on them,
18 and they received the Holy Spirit. But when Simon saw
that through laying on of the apostles' hands the Spirit
19 was given, he offered them money, saying, Give me also
this authority, that on whomsoever I lay hands, he may
20 receive the Holy Spirit. But Peter said unto him,
Thy money go to destruction with thee, because thou
21 thoughtest to acquire the gift of God with money. Thou
hast neither part nor lot in this matter : for thy heart is
22 not right in the sight of God. Repent therefore of this thy
viciousness, and supplicate the Lord, if perhaps the thought
23 of thine heart be forgiven thee ; for I see that thou art

in gall of bitterness and a bond of unrighteousness. And 24 Simon answered and said, Do ye supplicate the Lord for me, that none of the things which ye have said may come upon me.

So they, having testified fully and spoken the word of 25 the Lord, were returning to Jerusalem, and were preaching the gospel in many villages of the Samaritans.

And an angel of the Lord spake unto Philip, saying, 26 Arise, and go toward the south unto the way that goes down from Jerusalem unto Gaza ; this is desert. And 27 he arose and went. And, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who was over all her treasure, had come to worship at Jerusalem, and was returning ; and sitting 28 in his chariot he was reading the prophet Isaiah. And the 29 Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither, and heard him reading 30 Isaiah the prophet, and said, Well, knowest thou what thou readest ? And he said, How can I, except some one 31 should guide me ? And he besought Philip that he would come up and sit with him. Now the passage of the scrip- 32 ture which he was reading was this, *He was led as a sheep to slaughter ; and as a lamb dumb before its shearer, so opens he not his mouth. In his humiliation his judgment* 33 *was taken away : his generation who shall declare ? for his life is taken away from the earth.* And the eunuch 34 answered Philip and said, I pray thee, of whom speaks the prophet this ? of himself or of some other ? And 35 Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they were going 36 along the way, they came unto a certain water ; and the eunuch says, Behold, here is water ; what hinders me to be baptized ? And he commanded the chariot to stand still : 38 and they went down both into the water, Philip and the eunuch ; and he baptized him. And when they 39 came up out of the water, the Spirit of the Lord snatched away Philip, and the eunuch saw him no more ; for he went on his way rejoicing. But Philip was found at 40

Azotus : and passing through he preached in all the cities, till he came to Caesarea.

CH. IX. BUT Saul, yet breathing of threatening and murder against the disciples of the Lord, went unto the high priest and asked of him letters to Damascus for the synagogues, that if he found any who were of the way, both men and women, he might bring them bound unto Jerusalem. And as he journeyed, it came to pass that he drew nigh to Damascus, and suddenly there shone round about him a light out of the heaven, and he fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. But rise up and go into the city, and it shall be told thee what thou must do. And the men journeying with him had stood speechless, hearing the voice, but beholding no one. And Saul was raised from the earth ; and when his eyes were opened, he saw nothing ; but they led him by the hand and brought him into Damascus. And he was three days without sight, and did not eat nor even drink.

And there was a certain disciple in Damascus named Ananias ; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Rise up, and go to the street which is called Straight, and inquire in the house of Judah for one named Saul of Tarsus ; for, behold, he prays ; and he saw a man named Ananias who went in and put his hands on him, that he might receive sight. But Ananias answered, Lord, I heard from many about this man, how great evils he did to thy saints in Jerusalem : and here he has authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go ; for this man is a chosen vessel unto me, to bear my name both before Gentiles, and kings, and the sons of Israel : for I will shew him how great things he must suffer for my name's sake. And Ananias went away, and entered into the house ; and having put his hands on him said, Brother Saul, the Lord

has sent me, even Jesus that appeared unto thee in the way by which thou camest; that thou mayest receive sight and be filled with the Holy Spirit. And immediately there 18 fell from his eyes as it were scales: and he received sight, rose up, and was baptized, and having taken food, 19 was strengthened.

And he was certain days with the disciples in Damascus, and immediately was preaching in the synagogues, that 20 Jesus was the Son of God. And all that heard were amazed, 21 and said: Is not this he that destroyed at Jerusalem those who call on this name; and had come hither for this intent, that he might lead them bound unto the chief priests? But Saul was acquiring more strength and confounding 22 the Jews dwelling in Damascus, proving that this is the Christ. And when many days were fulfilled, the Jews took 23 counsel together to kill him; but their plot became known 24 to Saul. And they were even watching the gates day and night that they might kill him; but his disciples took 25 him by night, and let him down through the wall, having lowered him in a basket.

And when he came to Jerusalem, he was trying to 26 join himself to the disciples; and they were all afraid of him, not believing that he was a disciple. But Barnabas 27 took him, and brought him to the apostles, and told them how he saw the Lord in the way, and that he spake to him; and how he preached openly in Damascus in the name of Jesus. And he was with them going in and out 28 at Jerusalem, preaching openly in the name of the Lord; 29 and he was speaking and disputing with the Grecian Jews: but they took in hand to kill him. And when the 30 brethren knew, they brought him down to Caesarea and sent him forth to Tarsus.

So then the church throughout all Judaea and Galilee 31 and Samaria had peace, being built up, and walking in the fear of the Lord; and by the exhortation of the Holy Spirit it was multiplied. And it came to pass, that Peter, passing 32 through them all, came down also to the saints dwelling at Lydda. And he found there a certain man named 33

Aeneas, lying on a bed eight years, who was paralyzed.
34 And Peter said unto him, Aeneas, Jesus Christ is curing thee: rise up, and make thy bed. And he rose up
35 immediately. And all dwelling at Lydda and the Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms which she
37 did. And it came to pass in those days, that she was sick and died: and when they washed her, they laid her
38 in an upper chamber. And as Lydda was nigh to Joppa, the disciples having heard that Peter was in it, sent unto him two men, beseeching, Delay not to come to us.
39 So Peter rose up and went with them: when he came, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing coats and garments which Dorcas was making while she was with
40 them. But Peter put them all out, and kneeled down and prayed; and turning to the body he said, Tabitha, rise up. And she opened her eyes, and having seen Peter,
41 sat up. And he gave her his hand and raised her up, and when he called the saints and the widows, he presented
42 her alive. And it became known throughout all Joppa;
43 and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

CH. X. AND a certain man in Caesarea called Cornelius,
2 centurion of a band called the Italian band, devout, and fearing God with all his house, doing much alms to the
3 people and supplicating God always, saw in a vision plainly, about the ninth hour of the day, an angel of God
4 coming in to him and saying unto him, Cornelius. And he gazing earnestly at him and becoming afraid, said, What is it, Lord? And he said unto him, Thy prayers and thine
5 alms are come up for a memorial before God. And now send men to Joppa, and send for one Simon who is surnamed
6 Peter; he lodges with one Simon a tanner, whose house
7 is by the sea side. And when the angel who spake unto

him departed, he called two of the domestics and a devout soldier of them that attended on him, and having told them all sent them to Joppa.

On the morrow, as they journeyed and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour. And he became very hungry, and desired to taste: but while they prepared, a trance came upon him, and he beholds the heaven opened, and a certain vessel descending as a great sheet, let down by four corners upon the earth; wherein were all the four-footed beasts and creeping things of the earth, and birds of the air. And there came a voice to him, Rise up, Peter; slay, and eat. But Peter said, Not so, Lord; for I never ate any thing common and unclean. And a voice came unto him again, a second time, The things which God pronounced clean, call not thou common. This was done thrice; and straightway the vessel was taken up into the heaven. Now while Peter was doubting in himself what the vision which he saw meant, behold, the men who were sent by Cornelius, having made enquiry for Simon's house, stood at the gate, and called and asked whether Simon, surnamed Peter, lodged there. And while Peter was thinking about the vision, the Spirit said unto him, Behold, men are seeking thee; but rise up, and go down, and go with them, without hesitation, for I have sent them. And Peter went down to the men and said, Behold, I am he whom ye seek: what is the cause for which ye are come? And they said, Cornelius, a centurion, a righteous man, and fearing God, and of good report among all the nation of the Jews, was divinely instructed by an holy angel to send for thee into his house, and to hear words from thee. He called them in therefore, and lodged them.

And on the morrow he rose up and went forth with them, and some of the brethren from Joppa went with him. And on the morrow they entered into Caesarea; and Cornelius was looking for them, having called together his kinsmen and near friends. And when Peter came in, Cornelius met him, and fell at his feet and worshipped.

26 But Peter raised him, saying, Rise up; I myself also am
27 a man. And while talking with him, he went in, and
28 found many come together, and said unto them, Ye know
how it is an unlawful thing for a Jew to join himself
to or to come near one of another nation; and yet God
shewed me to call no one a common or unclean man;
29 therefore also came I without gainsaying, when sent for.
30 I ask therefore for what reason did ye send for me? And
Cornelius said, Four days ago, until this hour, I was keep-
ing the ninth hour of prayer in my house, and, behold, a
31 man stood before me in bright clothing and says, Corne-
lius, thy prayer was heard, and thine alms were remem-
32 bered in the sight of God. Send therefore to Joppa, and
call for Simon who is surnamed Peter; he lodges in the
33 house of Simon a tanner by the sea side. Immediately
therefore I sent to thee, and thou didst well in coming
hither. Now therefore we are all present before God, to
hear all the things that have been commanded thee by the
34 Lord. And Peter opened his mouth and said, Of a truth
35 I comprehend that God is not a respecter of persons: but
in every nation he that fears him and works righteousness
36 is acceptable to him—the word which he sent unto the
sons of Israel, preaching peace through Jesus Christ; he
37 is Lord of all. Ye know the things that took place through-
out all Judaea, beginning from Galilee, after the baptism
38 which John preached, concerning Jesus of Nazareth, how
God anointed him with the Holy Spirit and power; who
went about doing good, and curing all that were over-
39 powered by the devil, for God was with him: and we are
witnesses of all things which he did both in the land of the
Jews and in Jerusalem; whom also they slew by hanging
40 him on a tree. Him God raised the third day, and
41 gave him to become manifest, not to all the people,
but to witnesses chosen before by God, even to us who
did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to
testify fully that it is he who has been appointed by God
43 judge of quick and dead. To him bear all the prophets

witness, that through his name every one who believes in him shall receive remission of sins.

While Peter was yet speaking these words, the Holy Spirit fell on all them who heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit: for they were hearing them speaking with tongues and magnifying God. Then answered Peter, Can any one forbid water, that these should not be baptized who received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to abide some days.

CH.

AND the apostles and brethren that were in Judaea heard that the Gentiles also received the word of God. But when Peter went up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. And Peter began and expounded the matter to them in order, saying, I was in the city of Joppa praying, and in a trance saw a vision, a certain vessel descending as a great sheet let down by four corners from the heaven, and it came even to me: upon which gazing earnestly I considered, and saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the birds of the air. And I also heard a voice saying unto me, Rise up, Peter; slay and eat. But I said, Not so, Lord; for a common or unclean thing never entered into my mouth. But a voice answered a second time out of the heaven, The things which God pronounced clean, call not thou common. And this was done thrice: and all were drawn up again into the heaven. And, behold, immediately there stood three men at the house in which we were, sent from Caesarea unto me. And the Spirit bade me go with them, without hesitation. And these six brethren also came with me, and we entered into the man's house. And he told us how he saw the angel in his house standing and saying, Send to Joppa, and send for Simon who is surnamed Peter; who will speak unto thee words whereby

XI.

15 thou shalt be saved, and all thy house. And as I began to speak, the Holy Spirit fell on them, as on us also at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If therefore God gave them the like gift as he did also unto us who believed on the Lord Jesus Christ; who was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, So then God has given repentance unto life to the Gentiles also. •

19 Now they who were scattered abroad by the affliction that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, speaking the word to none but unto the Jews only. But some of them were men of Cyprus and Cyrene, who, when they came to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord. But the report concerning them came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas as far as Antioch; who, when he came and saw the grace of God, rejoiced, and was exhorting all to cleave unto the Lord with purpose of heart; for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. And he went forth to Tarsus, to seek Saul; and when he found him he brought him unto Antioch. And it happened to them, that even a whole year they were gathered together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch.

27 In these days prophets from Jerusalem came down unto Antioch. And there rose up one of them named Agabus, and signified through the spirit that there was to be a great famine over all the world, which came to pass in the time of Claudius. And according as any one of the disciples was prospered, they determined each of them to send relief unto the brethren dwelling in Judaea: which also they did, having sent it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king laid his hands CH. XII.
upon certain of the church to illtreat them. And he slew 2
James the brother of John with the sword. And seeing 3
that it was acceptable to the Jews, he proceeded to get hold
of Peter also (then were the days of unleavened bread);
and he took him, and put him into prison, and delivered 4
him up to four quaternions of soldiers to keep him; wishing
after the passover to bring him forth to the people. Peter 5
therefore was kept in the prison: but prayer was being
made earnestly by the church unto God for him. And 6
when Herod was about to bring him forth, the same night
Peter was sleeping between two soldiers, bound with two
chains: and guards before the door were keeping the
prison. And, behold, an angel of the Lord came to him, 7
and a light shone in the room: and he smote Peter on the
side, and raised him, saying, Rise up quickly. And his
chains fell off from his hands. And the angel said unto 8
him, Gird thyself and bind on thy sandals. And he did
so. And he says unto him, Cast thy garment about thee
and follow me. And he went out and followed, and knew 9
not that what was done through the angel was real, but
thought he saw a vision. And having passed through the 10
first watch and second, they came unto the iron gate that
leads into the city, which opened to them of its own accord:
and they went out, and passed on through one street, and
immediately the angel departed from him. And when 11
Peter came to himself he said, Now I know of a truth that
the Lord sent forth his angel, and delivered me out of the
hand of Herod and all the expectation of the people
of the Jews. And when he became conscious of it, he 12
came to the house of Mary the mother of John surnamed
Mark; where many were collected and praying. And 13
when he knocked at the door of the gate, a maid came to
hearken, named Rhoda; and knowing fully Peter's voice, 14
she opened not the gate for joy, but ran in and told that
Peter was standing before the gate. And they said unto 15
her, Thou art mad. But she positively affirmed that it
was even so. And they said, It is his angel. But Peter 16

continued knocking; and when they opened they saw
17 him, and were astonished. But he, beckoning unto them
with the hand to hold their peace, related how the Lord
brought him out of the prison, and said, Tell these things
unto James and the brethren. And he went out, and
18 proceeded to another place. But when it was day, there
was no small stir among the soldiers, what was become
19 of Peter. And when Herod sought after him and found
him not, he examined the keepers, and commanded that
they should be led away to death, and went down from
20 Judaea to Caesarea, and there abode. And he was highly
displeased with them of Tyre and Sidon: but they came
with one accord to him, and, having made Blastus the
king's chamberlain their friend, asked peace, because
21 their country was nourished by the king's. And upon a
set day Herod, having put on royal clothing, sat on
his judgment seat, and was making a speech unto them;
22 and the people were shouting, The voice of a god and not of
23 a man. And immediately an angel of the Lord smote him,
because he gave not God the glory: and he was eaten by
worms and expired.

24 But the word of God was growing and multiplying.
25 And Barnabas and Saul returned from Jerusalem, when
they completed the ministry, taking with them John who
was surnamed Mark.

CH. XIII. Now there were in Antioch in the church there prophets
and teachers; Barnabas, and Simeon that was called
Niger, and Lucius of Cyrene, and Manaen, foster-brother
2 of Herod the tetrarch, and Saul. As they were serving
the Lord and fasting, the Holy Spirit said, Separate
me now Barnabas and Saul for the work whereunto I
3 have called them for myself. Then when they fasted
and prayed and laid their hands on them, they sent them
4 away. They therefore, being sent forth by the Holy Spirit,
went down unto Seleucia, and thence they sailed away to
5 Cyprus; and when they came to Salamis, they announced
the word of God in the synagogues of the Jews: and they
6 had also John as an assistant. And when they went

through the whole island, as far as Paphos, they found a certain magician, a false prophet, a Jew whose name was Barjesus, who was with the proconsul Sergius Paulus, 7 an intelligent man. He having called for Barnabas and Saul, sought to hear the word of God. But Elymas the 8 magician, for so his name is interpreted, withstood them, seeking to pervert the proconsul from the faith. But 9 Saul (who is also called Paul), filled with the Holy Spirit, gazed earnestly at him and said, O full of all deceit and 10 all mischief, son of the devil, enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord? And now, behold, the hand of the Lord is upon 11 thee, and thou wilt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness; and going about he was seeking persons to lead him by the hand. Then the proconsul, when he saw what was 12 done, believed, being astonished at the teaching of the Lord.

Now Paul and his company put to sea from Paphos, 13 and came to Perga in Pamphylia; and John having withdrawn from them returned to Jerusalem. But they passed 14 on from Perga and came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the 15 rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul rose up, and beckoning with the hand 16 said, Men of Israel, and ye that fear God, hear. The 17 God of this people of Israel chose our fathers, and exalted the people in their sojourn in the land of Egypt, and with an high arm brought them out of it, and for 18 about the time of forty years nourished them in the wilderness, and destroyed seven nations in the land of 19 Chanaan, and gave their land as an inheritance about 20 four hundred and fifty years. And after these things he gave judges until Samuel the prophet. And from that 21 time they asked a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, for the space of forty years; and when he removed him he raised 22

up unto them David for king, to whom also he bare witness and said, *I found David the son of Jesse, a man* 23 *after mine own heart, who shall do all my will.* Of this man's seed, God according to promise brought unto Israel 24 a Saviour, Jesus; after John had first preached before his entrance a baptism of repentance to all the people of 25 Israel. And as John was fulfilling his course, he said, Who do you suppose that I am? I am not he; but, behold, there comes one after me, the sandals of whose 26 feet I am not worthy to loose. Brethren, sons of the race of Abraham, and those among you who fear God, to us 27 was the word of this salvation sent forth. For they that dwell in Jerusalem and their rulers, not knowing him nor yet the voices of the prophets which are read every sabbath day, fulfilled them by their judgment of him; 28 and though they found no cause of death, they asked 29 Pilate that he should be slain; and when they finished all the things that were written of him, they took him 30 down from the tree and laid him in a tomb. But God 31 raised him from the dead; and he appeared for many days to them who came up with him from Galilee to Jerusalem, 32 who are now his witnesses unto the people. And we preach unto you the promise which was made unto the fathers, 33 that God has perfectly fulfilled the same unto our children, in raising up Jesus; as it is also written in the first psalm, 34 *Thou art my Son, this day I have begotten thee.* And that he raised him up from the dead, no more to return to corruption, he has spoken thus, *I will give you the holy promises* 35 *of David, the sure promises.* Wherefore he says also in another psalm, *Thou wilt not give thine Holy One to see corruption.* 36 For David, after he served the counsel of God for his own generation, fell asleep, and was added to his fathers and saw 37 corruption; but he, whom God raised, saw not corruption. 38 Be it known unto you therefore, brethren, that through 39 this man is announced unto you remission of sins; from all things from which ye could not be justified in the law of 40 Moses, every one that believes in him is justified. Beware therefore, lest that come upon you which is spoken in the

prophets: *Behold, ye despisers, and marvel, and perish: for* 41
I work a work in your days, a work which ye will in no wise
believe, though one should fully declare it unto you.

And as they were going out they besought that these 42
words might be spoken to them the next sabbath. And 43
when the synagogue broke up, many of the Jews and
religious proselytes followed Paul and Barnabas, who,
speaking to them, persuaded them to cleave unto the
grace of God. And on the following sabbath almost 44
the whole city was gathered together to hear the word
of the Lord. But when the Jews saw the multitudes, 45
they were filled with envy, and contradicted the things
spoken by Paul, contradicting and blaspheming. Then 46
Paul and Barnabas spake openly and said, It was neces-
sary that the word of God should first be spoken to
you: seeing ye thrust it from you, and judge yourselves
unworthy of everlasting life, behold, we turn to the Gen-
tiles. For so has the Lord commanded us: *I have set* 47
thee for a light of the Gentiles, that thou shouldest be for
salvation even unto the uttermost part of the earth. And 48
the Gentiles hearing, rejoiced, and glorified the word of
the Lord, and as many as were appointed to life ever-
lasting believed; and the word of the Lord was carried 49
throughout all the region. But the Jews stirred up the 50
proselyte women of rank, and the chief men of the city,
and raised a persecution against Paul and Barnabas, and
cast them from their borders. Then they shook off the dust 51
of their feet against them, and came unto Iconium; and 52
the disciples were filled with joy and the Holy Spirit. CH.

AND it came to pass in Iconium, that they went to- XIV.
gether into the synagogue of the Jews, and so spake that
a great multitude both of Jews and Greeks believed. But 2
the Jews that believed not stirred up and embittered the
minds of the Gentiles against the brethren. A long time 3
therefore they abode, speaking openly in reliance on the
Lord, who bare witness to the word of his grace, and gave
signs and wonders to be done through their hands. But 4
the multitude of the city was divided: and some were with

5 the Jews, and some with the apostles. And when a rush was made, both of the Gentiles and Jews with their rulers, 6 to insult and stone them, they became conscious of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and 7 the region round about; and there they were preaching the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, lame from his mother's womb, who never walked. 9 The same heard Paul speak; who, gazing earnestly at 10 him and seeing he had faith to be saved, said with a loud voice, Stand upright on thy feet. And he leaped 11 and walked. And the multitudes seeing what Paul did lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men; 12 and they called Barnabas Zeus; and Paul Hermes, 13 since he was the chief speaker. And the priest of Zeus, who was before the city, having brought oxen and garlands unto the gates, desired to sacrifice with the 14 multitudes. But the apostles, Barnabas and Paul, when they heard it rent their garments, and rushed forth to 15 the multitude, crying and saying, Sirs, why do ye these things? We also are men of like passions with you, preaching unto you that ye should turn from these vanities unto the living God, who made the heaven and the earth 16 and the sea, and all things that are therein; who in the generations past suffered all the nations to walk in their 17 own ways; nevertheless he has not left himself without witness, in that he does good, giving you rains from heaven and fruitful seasons, filling your hearts with food 18 and gladness. And with these sayings scarce restrained they the multitudes from sacrificing unto them.

19 But there came thither from Antioch and Iconium Jews, and having persuaded the multitudes and stoned Paul, they drew him out of the city, thinking that he 20 was dead: but when the disciples gathered round him, he rose up and entered into the city. And the next day 21 he went out with Barnabas to Derbe; and preaching the gospel to that city, and having made many disciples,

they returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to 22 continue in the faith, and that we must through many afflictions enter into the kingdom of God. And when they 23 appointed for them elders in every church, they prayed with fastings, and commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came 24 into Pamphylia, and having spoken the word in Perga, 25 they went down into Attalia, and thence sailed away 26 to Antioch, whence they had been delivered over to the grace of God for the work which they fulfilled. And when 27 they arrived and gathered the church together, they reported all that God did with them, and that he opened a door of faith unto the Gentiles. And they abode no little 28 time with the disciples.

CH.

AND certain men came down from Judaea and were xv. teaching the brethren, Except ye have been circumcised after the custom of Moses, ye cannot be saved. And when 2 Paul and Barnabas had no small dissension and discussion with them, they appointed that Paul and Barnabas and certain others of them should go up to Jerusalem unto the apostles and elders about this question. They there- 3 fore having been sent forward by the church, passed through Phenice and Samaria, declaring fully the conversion of the Gentiles, and caused great joy unto all the brethren. And when they came to Jerusalem, they were 4 received by the church, and the apostles and the elders, and reported all that God did with them. But there 5 rose up certain of the sect of the Pharisees, who believed, saying, It is necessary to circumcise them, and to command them to keep the law of Moses.

And the apostles and the elders were gathered together 6 to see about this matter. And when there had been much 7 discussion, Peter rose up and said unto them, Brethren, ye know that a good while ago God made choice among you, that the Gentiles should hear by my mouth the word of the gospel and believe. And God, who knows the hearts, 8 bare them witness, giving the Holy Spirit, even as unto

9 us ; and put no distinction between us and them, having
10 purified their hearts by the faith. Now therefore why
tempt ye God, to put a yoke upon the neck of the disciples,
11 which neither our fathers nor we were able to bear ? But
through the grace of the Lord Jesus we believe we are
12 saved in the same manner as they also. So all the mul-
titude kept silence, and were hearing Barnabas and Paul
declaring what signs and wonders God did among the
13 Gentiles by them. And after they were silent, James
14 answered, saying, Brethren, hear me. Simeon declared
how God at first did visit the Gentiles, to take out of
15 them a people for his name. And with this agree the
16 words of the prophets, even as it is written, *After this
I will return, and will build again the tabernacle of David
which has fallen ; and I will build again the ruins thereof,*
17 *and will set it up : that the residue of men may seek after
the Lord, and all the Gentiles, upon whom my name has*
18 *been called, says the Lord, who does these things which were*
19 *known from the beginning.* Wherefore I judge, that we
trouble not those who from among the Gentiles are turn-
20 ing to God ; but that we write unto them to abstain from
the pollutions of idols, and fornication, and things stran-
21 gled, and blood. For Moses from the generations of old
has in every city them that preach him, being read in the
synagogues every sabbath.

22 Then it seemed good to the apostles and the elders,
with the whole church, to choose out men of their own
company and send them to Antioch with Paul and Bar-
nabas ; namely, Judah called Barsabbas, and Silas, lead-
23 ing men among the brethren, and they wrote by them :
The apostles and the elders who are brethren, unto the
brethren who are of the Gentiles in Antioch and Syria and
24 Cilicia greeting. Since we heard that certain who went
out from us troubled you with words, subverting your
25 souls, to whom we gave no commandment, it seemed good
unto us, having become of one mind, to choose out and
send men unto you with our beloved Barnabas and Paul,
26 men that have delivered up their lives for the name of our

Lord Jesus Christ. We have sent therefore Judah and 27
Silas, who will also themselves tell you the same things
by word of mouth. For it seemed good to the Holy Spirit 28
and to us to lay upon you no further burden than these
necessary things, that ye abstain from meats offered to 29
idols, and blood, and things strangled, and fornication;
from which if ye keep yourselves, ye will do well. Fare ye
well.

So when they were dismissed, they came down to 30
Antioch, and having gathered the multitude together de-
livered the epistle. And when they read it, they rejoiced 31
over the exhortation. And Judah and Silas, being pro- 32
phets also themselves, exhorted the brethren with many
words and confirmed them; and having remained a while, 33
they were dismissed in peace from the brethren unto those
who sent them.

But Paul and Barnabas abode in Antioch, teaching 35
and preaching the word of the Lord, with many others
also. And after some days Paul said unto Barnabas, Let 36
us now return and visit the brethren in every city where
we announced the word of the Lord, and see how they
do. And Barnabas wished to take with them John also 37
who was called Mark; but Paul thought it proper not 38
to take with them him who departed from them from
Pamphylia, and went not with them to the work. And 39
there arose a sharp contention, so that they separated
one from the other; and Barnabas took Mark and sailed
forth unto Cyprus.

But Paul, having chosen Silas, went forth, being de- 40
livered over by the brethren unto the grace of the Lord;
and he went through Syria and Cilicia, confirming the 41
churches.

CH.

AND he came down to Derbe and to Lystra. And, xvi.
behold, a certain disciple was there, named Timothy, son
of a believing Jewish woman, but whose father was a
Greek: who was well reported of by the brethren in Lystra 2
and Iconium. Him Paul desired to go forth with him; 3
and took and circumcised him because of the Jews who

were in those places ; for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered up to them the decrees to keep, that were ordained by the apostles and elders who were in Jerusalem.

5 The churches therefore were made strong in the faith, 6 and increased in number daily. Now they went through Phrygia and the region of Galatia, having been forbidden by 7 the Holy Spirit to speak the word in Asia ; and after they came to Mysia, they were trying to go into Bithynia, but 8 the Spirit of Jesus suffered them not ; and having passed 9 Mysia they came down to Troas. And a vision appeared to Paul by night ; a certain man of Macedonia was standing and beseeching him, and saying, Come over into Macedonia 10 and help us. And after he saw the vision, immediately we sought to go forth into Macedonia, concluding that God had called us for himself to preach the gospel unto them.

11 And setting sail from Troas, we came with a straight course to Samothrace, and the next day to Neapolis, 12 and thence to Philippi, which is a chief city of that part of Macedonia, a colony. And we were in this city 13 abiding certain days. And on the sabbath day we went forth out of the gate to a river side, where we supposed there was a place of prayer ; and we sat down and spake 14 unto the women who came together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, was hearing : whose heart the Lord opened to attend unto the things spoken by Paul. 15 And when she was baptized and her household, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house and abide ; and she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by sooth- 17 saying. The same following Paul and us cried, saying, These men are servants of the most high God, who 18 announce unto you the way of salvation. And this she

did for many days. But Paul, being distressed, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her; and it came out the same hour. And when her masters saw that the hope of their gain 19 was gone, they took hold of Paul and Silas, and drew them into the market place unto the rulers, and having brought 20 them to the magistrates said, These men, being Jews, exceedingly trouble our city, and announce customs which 21 are not lawful for us to receive neither to do, as we are Romans. And the multitude rose up together against 22 them; and the magistrates rent off their garments, and commanded to beat them with rods; and when they 23 laid many stripes upon them, they cast them into prison, and charged the jailor to keep them safely: who, having 24 received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But towards midnight 25 Paul and Silas were praying and singing praises unto God; and the prisoners were listening to them. And suddenly 26 there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the chains of all were loosed. And the jailor 27 awaking out of sleep, and seeing the prison doors open, drew a sword and was about to kill himself, supposing that the prisoners had fled. But Paul called with a loud 28 voice, saying, Do thyself no harm; for we are all here. Then he asked for lights, and sprang in, and trembling 29 fell down before Paul and Silas, and having brought them 30 out said, Sirs, what must I do to be saved? And they 31 said, Believe on the Lord Jesus, and thou wilt be saved and thy household. And they spake unto him the word of 32 the Lord, with all that were in his house. And he took 33 them with him that hour of the night, and washed their stripes, and was baptized, himself and all his, straightway. And when he brought them up into his house, he set a table 34 before them, and exulted with all his house, in that he had become a believer in God. And when it was day, the 35 magistrates sent the serjeants, saying, Release those men. And the jailor told these words to Paul, The magistrates have 36

sent that ye be released : now therefore depart and go in
37 peace. But Paul said unto them, They beat us publicly,
uncondemned, being Romans, and cast us into prison ; and
now do they cast us out secretly ? nay verily ; but let them
38 come themselves and fetch us out. And the serjeants told
these words unto the magistrates. And they feared when
39 they heard that they were Romans, and came and exhorted
them, and fetched them out, and asked them to depart
40 from that city. And they went out of the prison and
entered into the house of Lydia : and when they saw the
brethren, they exhorted them and departed.

CH. XVII. AND when they travelled through Amphipolis and Apol-
lonia, they came to Thessalonica, where was a synagogue
2 of the Jews. And Paul, as his custom was, went in unto
them, and for three sabbaths discoursed to them from
3 the scriptures, opening and alleging that the Christ must
needs have suffered and risen from the dead ; and that
4 he is Christ Jesus whom I announce unto you. And some
of them were persuaded, and joined themselves to Paul
and Silas ; and of the devout Greeks a great multitude,
5 and of the chief women not a few. But the Jews were
moved with envy, and took unto them certain evil men of
the idlers in the market place, and gathered a crowd and
set the city in an uproar, and having assaulted the house
6 of Jason, sought to bring them forth to the people ; but
when they found them not, they drew Jason and certain
brethren unto the city magistrates, shouting, These that
7 turned the world upside down are come hither also, whom
Jason has received : and these all are doing contrary to
the decrees of Caesar, saying that there is another king,
8 Jesus. And they troubled the multitude and the city
9 magistrates hearing these things ; and having taken secu-
rity of Jason and the rest, they released them.
10 And the brethren immediately sent away both Paul
and Silas by night unto Beroea ; who when they came
11 thither went into the synagogue of the Jews : and these
were more noble than those in Thessalonica, in that they
received the word with all readiness of mind, examining

the scriptures daily, whether these things were so. There- 12
fore many of them believed ; and of the honourable Grecian
women and men not a few. But when the Jews of 13
Thessalonica knew that at Beroea also the word of God
was announced by Paul, they came thither also, stirring
up and troubling the multitudes. And then immediately 14
the brethren sent away Paul to go even to the sea : and
Silas and Timothy abode there still. And they that 15
conducted Paul brought him unto Athens ; and having
received a commandment for Silas and Timothy that they
should come to him with all speed, they departed.

Now while Paul was waiting for them at Athens, his 16
spirit was roused to anger within him, as he beheld the
city full of idols. Therefore he discoursed in the synagogue 17
with the Jews and the proselytes, and in the market daily
with them that met him. And some also of the Epi- 18
curcan and of the Stoic philosophers conferred with him,
and some said, What would this babbler say? others,
He seems to be an announcer of foreign gods, because
he was preaching Jesus and the resurrection. And they 19
took hold of him and brought him unto Mars' hill, saying,
May we know what this new doctrine is, whereof thou
speakest? For thou bringest certain strange things to 20
our ears ; we would know therefore what these things
mean. Now all Athenians and the strangers sojourning 21
there had time for nothing else but to tell something or to
hear something new. Then Paul stood in the midst of 22
Mars' hill and said, Men of Athens, I behold that in all
things ye are rather superstitious. For as I passed 23
through and beheld your objects of worship, I found also
an altar with this inscription, To an unknown God. What
therefore, not knowing, ye worship, this I announce unto
you. The God that made the world and all things therein, 24
he being Lord of heaven and earth, dwells not in temples
made with hands ; neither is served by men's hands, as 25
though he needed any thing, seeing he himself gives to
all life and breath and all things ; and made of one every 26
nation of men to dwell on all the face of the earth, having

fixed appointed times and the bounds of their habitation ;
27 that they should seek God, if haply they might feel
after him and find him, though he is not far from each
28 one of us. For in him we live, and move, and are, as
certain also of your own poets have said, *For we are also*
29 *his offspring*. Forasmuch then as we are God's offspring,
we ought not to think that the deity is like unto gold,
or silver, or stone, graven by art and man's thought.
30 The times of ignorance therefore God overlooked, but now
31 commands men that all every where should repent,
because he fixed a day, in the which he is about to
judge the world in righteousness by a man whom he
appointed ; having given assurance unto all by raising him
32 from the dead. But when they heard of a resurrection
of the dead, some mocked ; others said, We will hear thee
33 of this matter even again. So Paul departed from among
34 them. But certain men joined themselves to him and
believed ; among whom was also Dionysius the Areopagite,
and a woman named Damaris, and others with them.

CH. XVIII. AFTER these things he departed from Athens and
2 came to Corinth. And having found a certain Jew named
Aquila, born in Pontus, lately come from Italy, and
Priscilla his wife, (because Claudius had commanded all
the Jews to depart from Rome,) he came unto them,
3 and because he was of the same occupation, he abode with
them, and they wrought ; for they were tentmakers by
4 occupation. And he was discoursing in the synagogue
every sabbath, and persuading both Jews and Greeks.
5 But when Silas and Timothy came down from Mace-
donia, Paul was engrossed with the word, testifying fully to
6 the Jews that Jesus is the Christ. And when they opposed
themselves and blasphemed, he shook out his garments
and said unto them, Your blood be upon your own head ; I
will henceforth, with a pure conscience, go unto the Gen-
7 tiles. And he departed thence, and entered into a certain
man's house, named Titius Justus, one that worshipped
8 God, whose house joined close to the synagogue. But
Crispus, the ruler of the synagogue, believed on the Lord

with all his household; and many of the Corinthians hearing believed and were baptized. And the Lord spake 9 to Paul in the night through a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no one shall set on thee to illtreat thee, for I have much 10 people in this city. And he continued there a year and six months, teaching the word of God among them. And 11 when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him to the judgment seat, saying, This man is persuading men to 12 worship God contrary to the law. And when Paul was about to open his mouth, Gallio said unto the Jews, If it were some injustice or an evil misdeed, O ye Jews, with 13 reason I should have borne with you: but if it is questions about doctrine and names, and your own law, look to it yourselves; I do not wish to be judge of these matters. 14 And he drove them away from the judgment seat. Then 15 all took hold of Sosthenes, the ruler of the synagogue, and were striking him before the judgment seat; and Gallio 16, 17 cared for none of these things.

And Paul, having abode yet many days, took his leave 18 of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shaven his head in Cenchrea: for he had a vow. And they arrived at Ephesus, and he 19 left them there: but he himself entered into the synagogue and discoursed with the Jews. And when they asked him 20 to abide for a longer time, he consented not; but taking leave, and saying, I will return again unto you if God will, he set sail from Ephesus, and having landed at Caesarea, 21 gone up, and saluted the church, he went down to Antioch; and after spending some time there, he departed, going 22 through the region of Galatia and Phrygia in order, confirming all the disciples. 23

And a certain Jew named Apollos, born at Alexandria, 24 an eloquent man, arrived at Ephesus, being mighty in the scriptures. This man had been instructed in the way of the 25 Lord; and being fervent in the spirit, he was speaking and teaching accurately the things concerning Jesus, knowing

26 only the baptism of John; and he began to speak openly
in the synagogue. When Aquila and Priscilla heard him,
they took him to them, and expounded unto him the way
27 of God more accurately. And when he wished to pass
into Achaia, the brethren wrote, exhorting the disciples to
receive him: who, when he was come, helped them much
28 who had believed through grace. For he vehemently con-
futed the Jews in public, shewing by the scriptures that
Jesus is the Christ.

CH. XIX. AND it came to pass, that while Apollos was at Corinth,
Paul having passed through the upper parts came to
2 Ephesus; and found certain disciples, and said unto them,
Did ye receive the Holy Spirit when ye believed? And
they said unto him, Nay, we did not so much as hear
3 whether there is a Holy Spirit. And he said, Into what
then were ye baptized? And they said, Into John's
4 baptism. Then said Paul, John baptized with a baptism
of repentance, saying unto the people that they should
believe on him that was to come after him, that is, on Jesus.
5 And when they heard, they were baptized into the name
6 of the Lord Jesus, and Paul having laid his hands upon
them, the Holy Spirit came on them, and they were speak-
7 ing with tongues and prophesying. And all the men were
about twelve.

8 And he went into the synagogue, and spake openly for
three months, discoursing and persuading the things
9 concerning the kingdom of God. But when some were
hardened and believed not, speaking evil of the way before
the multitude, he departed from them and separated the
disciples, discoursing daily in the school of Tyrannus.
10 And this continued for two years; so that all they who
dwelt in Asia heard the word of the Lord, both Jews and
Greeks.

11 And God was doing special mighty works by the hands
12 of Paul: so that even unto the sick were brought from
his body napkins or aprons; and the diseases de-
13 parted from them, and the evil spirits went out. But
some also of the wandering Jews, exorcists, took in hand

to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches. And there were certain ones of Scevas a Jew, 14 a high priest, seven sons, who did so. But the evil spirit 15 answered and said unto them, Jesus I know, and Paul I know well; but who are ye? And the man in whom the 16 evil spirit was leaped on them, and overcame both and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both 17 Jews and Greeks who dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified; and many of them that believed came confessing and 18 declaring their deeds. Many also of them who practised 19 the magical arts brought the books together, and burned them before all: and they counted the price of them, and found fifty thousand pieces of silver.

So mightily grew the word of the Lord and prevailed. 20 And when these things were ended, Paul purposed in 21 the spirit, after passing through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia 22 two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir about 23 the way. For a certain man named Demetrius, a silver- 24 smith, making silver shrines of Artemis, brought no small gain unto the craftsmen; whom he called together and 25 the workmen of like occupation, and said, Sirs, ye know well that by this craft we have our wealth, and ye be- 26 hold and hear, that this Paul has persuaded and turned away a great multitude not only of Ephesus but of almost all Asia, saying that they are not gods which are made with hands. And not only is this our business in danger 27 of coming into disrepute; but also the temple of the great goddess Artemis will be set at nought, and her magnificence destroyed whom all Asia and the world worship. And when they heard and became full of 28 passion, they kept crying and saying, Great is the Artemis

29 of the Ephesians. And the city was filled with confusion ;
and they rushed with one accord into the theatre, having
carried off with them Gaius and Aristarchus, Mace-
30 donians, Paul's companions in travel. And when Paul
wished to enter in unto the people, the disciples suffered
31 him not ; and some also of the presidents of Asia, who
were his friends, sent unto him, and besought him not to
32 betake himself into the theatre. Some therefore were
crying one thing and some another ; for the assembly
was confused, and the majority knew not wherefore they
33 had come together. And they instructed Alexander before-
hand from among the multitude, the Jews having put him
forward ; and Alexander having beckoned with the hand, was
34 desirous to make his defence unto the people. But when
they knew that he was a Jew, one voice arose from all, as
they cried about two hours, Great is the Artemis of the
35 Ephesians. And the townclerk having appeased the multi-
tude, says, Men of Ephesus, what human being is there that
knows not that the city of the Ephesians is guardian of the
great Artemis, and of the image which fell down from
36 Zeus ? Seeing then that these things cannot be spoken
against, ye ought to be appeased, and to do nothing rash.
37 For ye brought these men, who are neither robbers of
38 temples, nor blasphemers of our goddess. If therefore
Demetrius, and the craftsmen with him, have a matter
against any one, the courts are held and there are pro-
39 consuls ; let them implead one another. But if ye seek
for any thing concerning other matters, it shall be deter-
40 mined in the lawful assembly. For we are in danger of
being accused about this day's insurrection, there being
no cause respecting which we shall be able to render an
41 account of this concourse. And when he had thus spoken
he dismissed the assembly.

CH. XX. AND after the uproar ceased, Paul sent for the dis-
ciples, and exhorted and embraced them, and went forth
2 to go into Macedonia. And when he went through those
parts, and gave them much exhortation, he came into
3 Greece, and having abode three months when a plot

was laid for him by the Jews, as he was about to sail into Syria, he had a mind to return through Macedonia. And there accompanied him Sopater son of Pyrrhus, 4 a Berean, and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe and Timothy; and of Asia, Tychichus and Trophimus. These having gone 5 forward remained for us in Troas; and we sailed away 6 from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we had been 7 gathered together to break bread, Paul discoursed unto them, being about to depart on the morrow, and continued the discourse until midnight; and there were many lamps 8 in the upper room where we were gathered together. And there sat upon the window a certain young man 9 named Eutychus, being fallen into a deep sleep; and as Paul was long discoursing, he sunk down with sleep, and fell from the third loft down and was taken up dead. But 10 Paul went down, and fell on him, and embracing him said, Make no noise; for his life is in him. And when he went 11 up, and broke the bread and tasted, he conversed a long while, even till break of day, and so departed. And they 12 brought the young man alive, and were not a little comforted.

And we went forward to the ship and set sail for Assos, 13 intending to take in Paul from that place: for so had he appointed, intending himself to go afoot. And when he 14 met us at Assos, we took him in and came to Mitylene. And sailing away thence, we came the following day over 15 against Chios; and the next we arrived at Samos, and the next day we came to Miletus. For Paul had deter- 16 mined to sail past Ephesus, that he might not spend time in Asia: for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

But from Miletus he sent to Ephesus and called the 17 elders of the church. And when they came to him, he 18 said unto them Ye know, from the first day that I came

19 into Asia, how I was with you the whole time, serving
the Lord with all humility, and tears, and temptations
20 which befell me in the plots of the Jews: how I kept
back none of the things profitable, that I should not
announce it to you and teach you publicly, and from
21 house to house, testifying fully both to Jews and Greeks,
repentance toward God, and faith toward our Lord Jesus
22 Christ. And now, behold, I am going bound in the
spirit unto Jerusalem, not knowing the things that will
23 befall me there, save that the Holy Spirit testifies fully
to me in every city, saying that bonds and afflictions
24 abide me. But I count my life not worth mentioning
for myself, so that I may complete my course and the
ministry which I received from the Lord Jesus, to testify
25 fully the gospel of the grace of God. And now, behold,
I know that ye all, among whom I went about preach-
26 ing the kingdom, will see my face no more. Wherefore
I testify to you this day, that I am pure from the blood
27 of all; for I kept not back from declaring unto you all
the counsel of God. Take heed unto yourselves, and to
28 all the flock, in which the Holy Spirit made you bishops,
to shepherd the church of the Lord, which he pur-
29 chased with his own blood. I know that after my depart-
ing grievous wolves will enter in among you, not sparing
30 the flock; and from among yourselves men will rise up,
speaking perverse things to draw away the disciples after
31 them. Therefore watch, remembering that for three
years, night and day, I ceased not to admonish every one
32 with tears. And now, I commend you to God and to
the word of his grace, which is able to build up, and to
33 give the inheritance among all the sanctified. I longed
34 for no man's silver, or gold, or apparel. Ye yourselves
know, that these hands ministered unto my necessities,
35 and to them that were with me. I shewed you in all
respects that so labouring ye ought to help the weak,
and to remember the words of the Lord Jesus, that he
himself said, It is more blessed to give than to receive.
36 And when he spake thus, he kneeled down, and prayed

with them all. And they all wept sore, and fell on Paul's 37 neck, and kissed him tenderly, sorrowing most of all for 38 the words which he had spoken, that they were to behold his face no more. And they sent him forward unto the ship.

CH.

AND it came to pass, after we tore ourselves from 39 them, and set sail, that we came with a straight course 40 unto Cos, and the day following unto Rhodes, and thence unto Patara. And having found a ship crossing over 2 unto Phenice, we went aboard and set sail. And having 3 sighted Cyprus and left it on the left, we sailed into Syria, and landed at Tyre; for thither the ship was going to unlade her burden. And having found out the disciples, we 4 abode there seven days; who said to Paul through the Spirit, not to go up to Jerusalem. And it came to pass 5 when we completed the days, we departed and went our way, they all sending us forward, with wives and children, till we were out of the city: and having kneeled down on the shore and prayed, we tore ourselves from one another 6 and embarked in the ship; and they returned to their homes.

XXI.

But we having completed the voyage came down from 7 Tyre to Ptolemais, and saluted the brethren, and abode with them one day. And on the morrow we departed, and 8 came unto Caesarea, and entered into the house of Philip the evangelist, who was of the seven, and abode with him. And he had four daughters, virgins who prophesied. And 9, 10 while we were abiding some days longer, there came down from Judaea a certain prophet named Agabus; and he 11 came to us, and took Paul's girdle, and bound his own hands and feet and said, Thus says the Holy Spirit, So will the Jews in Jerusalem bind the man that owns this girdle, and will deliver him up into the hands of Gentiles. And when we heard these things, both we and they of 12 the place besought him not to go up to Jerusalem. Then 13 Paul answered and said, What do ye weeping and breaking mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And 14

when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we packed up our baggage, and
16 were going up to Jerusalem; and there went with us also
some of the disciples from Caesarea bringing one Mnason
of Cyprus, an old disciple, with whom we should lodge.

17 And when we arrived at Jerusalem, the brethren received
18 us gladly. And the day following Paul went in with us
19 unto James; and all the elders were present. And when
he saluted them, he declared particularly what things
20 God did among the Gentiles through his ministry. And
having heard it, they glorified God and said unto him,
Thou beholdest, brother, how many thousands there are of
those who have believed, and they are all zealous for the
21 law: but they were instructed concerning thee, that thou
teachest all the Jews who are among the Gentiles apostasy
from Moses, saying that they ought not to circumcise their
22 children, neither to walk after the customs. What is it
therefore? the multitude must by all means come to-
23 gether, for they will hear that thou art come. Do there-
fore this that we say to thee. We have four men who have
24 a vow on them; these take with thee, and purify thyself
with them, and spend upon them, that they may shave
their heads; and all will know that those things, whereof
they have been instructed concerning thee, are nothing;
but that thou thyself also walkest orderly, keeping the law.
25 But as touching the Gentiles who have believed, we wrote
judging that they keep themselves from things offered to
idols, and from blood, and from what is strangled, and
26 from fornication. Then Paul took the men, and the next
day having purified himself with them he entered into the
temple, announcing the accomplishment of the days of
the purification, until the offering was offered for every one
of them.

27 And as the seven days were about to be completed, the
Jews from Asia, when they saw him in the temple, stirred
28 up all the multitude, and laid hands on him, crying, Men
of Israel help: this is the man that teaches all every

where against the people, and the law, and this place : and he further brought Greeks also into the temple, and has defiled this holy place. For they had seen before with 29 him in the city Trophimus the Ephesian, whom they supposed that Paul brought into the temple. And all the 30 city was moved, and the people ran together : and they took hold of Paul, and drew him out of the temple, and immediately the doors were shut. And as they were seek- 31 ing to kill him, tidings came up unto the chief captain of the band, that all Jerusalem was in confusion ; who 32 immediately took with him soldiers and centurions, and ran down unto them : and when they saw the chief captain and the soldiers, they left off striking Paul. Then the 33 chief captain came nigh, and took hold of him, and commanded him to be bound with two chains ; and inquired who he was, and what he had done. And some were crying one 34 thing, some another, among the multitude : and when he could not know the certainty on account of the uproar, he commanded him to be led into the barracks. And when 35 he came upon the stairs, so it was that he was borne by the soldiers on account of the violence of the crowd ; for 36 the multitude of the people was following, crying, Away with him. And as Paul was about to be led into the bar- 37 racks, he says unto the chief captain, May I speak something unto thee ? And he said, Dost thou know Greek ? Art not thou then the Egyptian, who before these days 38 madest an uproar, and leddest out into the wilderness the four thousand men of the assassins ? But Paul said, I 39 am a Jew of Tarsus, a citizen of no mean city in Cilicia : and I beseech thee permit me to speak unto the people. And when he permitted him, Paul stood on the stairs, and 40 beckoned with the hand unto the people ; and when there was a great silence, he spake unto them in the Hebrew tongue, saying,

CH.

BRETHREN and fathers, hear my defence which I now 22.1 make unto you. And when they heard that he was speaking 2 to them in the Hebrew tongue, they kept the more silence. And he says, I am a Jew, born in Tarsus of Cilicia, but 3

brought up in this city, taught at the feet of Gamaliel according to the strictness of the law of the fathers, being
4 zealous for God, as ye all are this day; and I persecuted this way unto death, binding and delivering up into prisons
5 both men and women, as also the high priest bears me witness, and all the eldership; from whom also I received letters unto the brethren, and went to Damascus, to bring also them who were there bound unto Jerusalem, to be
6 punished. But it came to pass, that, as I made my journey, and drew nigh unto Damascus about noon, there suddenly flashed round about me a great light out of
7 the heaven, and I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus the Nazarene, whom thou persecutest.
9 And they that were with me saw indeed the light; but
10 they heard not the voice of him speaking to me. And I said, What shall I do, Lord? And the Lord said unto me, Rise up, and go into Damascus; and there it will be told thee of all things which it has been appointed thee
11 to do. And as I did not see for the glory of that light, being led by the hand by them that were with me I came
12 into Damascus. And one Ananias, a devout man according to the law, having good report from all the Jews dwelling there, came unto me, and standing by, said unto me,
13 Brother Saul, look up. And the same hour I looked up
14 upon him. And he said, The God of our fathers chose thee before, to know his will, and to see the righteous One,
15 and to hear a voice out of his mouth; for thou shalt be a witness for him unto all men of what thou hast seen
16 and heard. And now why tarriest thou? rise up, and be baptized, and wash away thy sins, calling on his name.
17 And it came to pass, that, when I returned to Jerusalem, and was praying in the temple, I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy
18 witness concerning me. And I said, Lord, they themselves know that I was wont to imprison and beat in every

synagogue them that believe on thee : and when the blood 20
of Stephen, thy witness, was shed, I also was standing by,
and consenting, and keeping the garments of them that
slew him. And he said unto me, Go : for I will send thee 21
far hence unto Gentiles. And they continued hearing him 22
unto this word, and lifted up their voice saying, Away with
such an one from the earth : for he should not have lived.
And as they were crying out, and tossing up their gar- 23
ments, and throwing dust into the air, the chief captain 24
commanded him to be brought into the barracks, and bade
that he should be examined by scourging ; that he might
know fully for what cause they were thus crying out against
him. But when they stretched him forth for the lash, 25
Paul said unto the centurion that stood by, Is it lawful for
you to scourge a man that is a Roman and uncondemned ?
When the centurion heard that, he went and told the chief 26
captain, saying, What art thou about to do ? for this man
is a Roman. Then the chief captain came and said unto 27
him, Tell me, art thou a Roman ? He said, Yea. And the 28
chief captain answered, For a great sum acquired I this
freedom. And Paul said, But I was free born. Immedi- 29
ately therefore they who were about to examine him de-
parted from him ; and the chief captain also was afraid,
after he knew fully that he was a Roman, and because he
had bound him.

CH.

On the morrow, wishing to know the certainty where- xxiii.
fore he was accused by the Jews, he loosed him, and (30)
commanded the chief priests and all the council to
assemble ; and he brought Paul down, and set him among
them. And Paul, gazing earnestly at the council, said, 1
Brethren, I have lived in all good conscience before God
until this day. But the chief priest Ananias commanded 2
them that stood by him to smite him on the mouth.
Then Paul said unto him, God is about to smite thee, 3
thou whited wall : and sittest thou judging me after the
law, and commandest me to be smitten contrary to law ?
And they that stood by said, Revilest thou God's chief 4
priest ? And Paul said, I knew not, brethren, that he is a 5

chief priest: for it is written, *Thou shalt not speak evil of a ruler of thy people.* But when Paul knew that one part was of Sadducees, and the other of Pharisees, he cried in the council, Brethren, I am a Pharisee, a son of Pharisees: concerning the hope and resurrection of the dead I am being judged. And when he said this, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry: and some of the scribes that were of the Pharisees' part rose up and strove, saying, We find no evil in this man: what if a spirit spake to him; or an angel? And a great dissension arising, the chief captain, fearing that Paul would be pulled in pieces by them, commanded the soldiers to go down, and carry him off from among them, and bring him into the barracks. And the night following the Lord stood by him and said, Be of good cheer, for as thou didst testify fully the things concerning me at Jerusalem, so must thou testify also at Rome.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty who made this conspiracy, who came to the chief priests and the elders and said, We bound ourselves under a curse, to taste nothing until we have killed Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you as though ye were about to ascertain more accurately the things concerning him: and we, before he draw nigh, are ready to slay him. And when Paul's sister's son heard of their lying in wait, he went and entered into the barracks, and told Paul. And Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he has something to tell him. So he took him with him, and brought him to the chief captain, and says, Paul the prisoner called me unto him, and asked me to bring this young man unto

thee, as he has something to say unto thee. And the chief 19 captain took hold of him by the hand, and went aside privately, and inquired, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee that 20 thou wouldest bring down Paul to-morrow into the council, as if thou wert about to inquire somewhat more accurately concerning him. Be not thou therefore persuaded by 21 them: for there lie in wait for him of them more than forty men, who bound themselves with a curse, neither to eat nor drink till they have slain him; and now they are ready, waiting for the promise from thee. So the 22 chief captain sent away the young man, and charged him to tell no one that thou didst signify these things to me. And he called unto him some two of the centurions and 23 said, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and present 24 beasts, that they may set Paul on, and bring him safe unto Felix the governor; and he wrote a letter after this manner: Claudias Lysias unto the most excellent governor 25 Felix greeting. This man having been seized by the Jews, 27 and about to be slain by them, I came with the soldiers and rescued, having learned that he is a Roman; and wishing 28 to know fully the cause wherefore they accused him, I took him down into their council: whom I found to 29 be accused concerning questions of their law, but having nothing laid to his charge worthy of death or of bonds. And when it was told me that a plot was being laid by 30 them against the man, I sent to thee, and commanded the accusers also that they should speak before thee.

The soldiers, therefore, as was commanded them, took 31 up Paul, and brought him by night to Antipatris, and on 32 the morrow permitted the horsemen to go on with him, and returned to the barracks. Who, when they came into 33 Caesarea, and delivered the epistle to the governor, presented Paul also before him. And when he read it, and 34 asked of what province he was, and understood that he was of Cilicia; I will hear thee, he said, when thine 35

accusers also are come, and commanded him to be kept in Herod's palace.

CH. XXIV. AND after five days Ananias the high priest went down with certain elders, and a certain orator named Tertullus, 2 who informed the governor against Paul. And when he was called, Tertullus began to accuse, saying, Seeing that by thee we enjoy much peace, and that reforms are happening to this nation through thy providence, we accept it both in all ways and in all places, most excellent Felix, 4 with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I beseech thee to hear us in thy 5 clemency briefly. For we found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the 6 Nazarenes, who also attempted to profane the temple: 8 whom we also laid hold of, and from him thou wilt be able thyself to know fully by examination all these things, 9 whereof we accuse him. And the Jews also joined in 10 assailing, saying that these things were so. And Paul, after the governor beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I make my defence 11 cheerfully; because thou mayest fully know, that it is not more than twelve days since I went up to Jerusalem 12 to worship. And they neither found me in the temple discoursing with any one, nor making a tumult of the multitude, neither in the synagogues, nor in the city; 13 neither can they prove to thee the things whereof they 14 now accuse me. But this I confess unto thee, that after the way which they call a sect, so I serve the God of the fathers, believing all the things which are written according 15 to the law and in the prophets; having a hope toward God, which they themselves also wait for, that there will be a resurrection both of righteous and unrighteous. 16 Therefore do I myself also strive to have a conscience 17 void of offence toward God and men always. Now after many years I came to bring alms to my nation, and offerings, amidst which they found me purified in the temple,

not with a multitude nor with uproar, but certain Jews from 19 Asia caused it; who ought to be before thee and accuse, if they had ought against me. Or let these themselves 20 say what injustice they found, while I stood before the council, except it be for this single word that I cried stand- 21 ing among them, Touching the resurrection of the dead I am judged before you this day. But Felix put them off, 22 since he knew the things concerning the way more accurately, and said, When Lysias the chief captain shall come down, I will adjudge your matter; and he commanded 23 the centurion to keep him, and to let him have liberty, and to forbid none of his own people to minister unto him.

And after certain days, Felix came with his wife 24 Drusilla who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he dis- 25 coursed of righteousness, and temperance, and the judgment to come, Felix became afraid and answered, Go thy way for this time, and when I have a convenient season, I will call for thee; hoping also at the same time that money 26 would be given him by Paul; wherefore he sent for him the oftener, and conversed with him. But after two years 27 Porcius Festus came into Felix' room: and Felix, desiring to gain favour with the Jews, left Paul bound. CH.

Now when Festus came into the province, he went up 28 xxv. after three days from Caesarea to Jerusalem; and the chief 2 priests and the first men of the Jews informed him against Paul, and besought him, asking for themselves a favour 3 against him, that he would send for him to Jerusalem, while they made an ambush to kill him on the way. So Festus 4 answered, that Paul was being kept at Caesarea, and that he himself was about to depart shortly thither; let those 5 therefore, says he, who are powerful among you, go down with me, and if there be any thing amiss in the man, accuse him. And when he tarried among them not more than 6 eight or ten days, he went down unto Caesarea; and the next day sat on the judgment seat and commanded Paul to be brought. And when he arrived, the Jews who had come 7

down from Jerusalem stood round about, bringing many
8 and heavy charges, which they could not prove, while
Paul said in defence, Neither against the law of the Jews,
neither against the temple, nor yet against Caesar, did I
9 commit any sin. But Festus, desiring to gain favour
with the Jews, answered Paul and said, Wilt thou go up
to Jerusalem, and be judged there concerning these things
10 before me? And Paul said, I stand at Caesar's judgment
seat where I ought to be judged. To the Jews I did no
11 wrong, as thou also very well knowest. If now I be a
wrong-doer, and have committed any thing worthy of
death, I refuse not to die : but if there is nothing in the
things whereof these accuse me, no one can deliver me
12 unto them ; I appeal into Caesar. Then Festus, having
conferred with the council, answered, Thou hast appealed
unto Caesar, unto Caesar shalt thou go.

13 And after certain days Agrippa the king and Bernice
14 arrived at Caesarea to salute Festus. And as they tarried
there many days, Festus declared Paul's cause unto the
king, saying, There is a certain man left in bonds by Felix,
15 about whom, when I was at Jerusalem, the chief priests
and the elders of the Jews informed, asking for themselves
16 judgment against him ; to whom I answered, It is not
the custom of the Romans to deliver any man, before the
accused have the accusers face to face, and receive an
17 opportunity of defence concerning the charge. Therefore
when they came together here, without any delay on the
morrow I sat on the judgment seat, and commanded the
18 man to be brought ; and when the accusers stood up,
they brought no evil accusation respecting him of such
19 things as I supposed ; but had against him certain questions
concerning their own superstition, and concerning one
Jesus who was dead, whom Paul affirmed to be alive.
20 Now as I doubted about the discussion of such things, I
asked if he were willing to go to Jerusalem, and be judged
21 there of these matters. But when Paul appealed that he
should be kept under the decision of Augustus, I commanded
22 him to be kept till I should send him up to Caesar. And

Agrippa said unto Festus, I myself also could have wished to hear the man. To-morrow, says he, thou shalt hear him.

On the morrow, therefore, when Agrippa came and 23
Bernice, with great pomp, and entered into the place
of hearing, both with the chief captains and principal
men of the city, at Festus' commandment Paul was
brought. And Festus says, King Agrippa, and all men 24
who are present with us, ye behold this man, about
whom all the multitude of the Jews interceded with me,
both at Jerusalem and here, crying that he ought not to
live any longer. But I perceived that he had done 25
nothing worthy of death, and as he himself appealed
to Augustus, I determined to send him. Of whom I 26
have nothing certain to write unto my lord; wherefore I
brought him forth before you, and especially before thee,
king Agrippa, that, after examination, I might have some-
what to write. For it seems to me unreasonable in send- 27
ing a prisoner not to signify also the accusations against
him.

CH.

AND Agrippa said unto Paul, Thou art permitted to xxvi.
speak for thyself. Then Paul stretched forth the hand
and made his defence: I think myself happy, king 2
Agrippa, that I am about to make my defence this day
before thee touching all the things whereof I am accused
by Jews, especially as thou knowest all the customs and 3
questions which are among Jews: wherefore I supplicate
thee to hear me patiently. My manner of life, then, 4
from my youth, which was at the first among mine own
nation, and in Jerusalem, know all the Jews; who know 5
me from the beginning, if they be willing to bear wit-
ness, that after the strictest sect of our worship I lived
a Pharisee. And now I stand judged for the hope of the 6
promise made by God unto our fathers; unto which 7
promise our twelve tribes, earnestly serving day and night,
hope to attain; for which hope's sake, O king, I am
accused by Jews. Why is it judged incredible with you, if 8
God raises the dead? I indeed thought with myself, that I 9

ought to practise many things contrary to the name of Jesus
10 the Nazarene; which I also did in Jerusalem; and many
of the saints did I shut up in prisons, having received the
authority from the chief priests; and when they were put
11 to death, I gave my vote against them; and punishing
them oft in all the synagogues, I was compelling them to
blaspheme; and being exceedingly mad against them, I was
12 persecuting them even unto the foreign cities. Whereupon
while journeying to Damascus with authority and the com-
13 mission of the chief priests, at midday, O king, I saw in
the way a light from heaven, above the brightness of the
sun, shining round about me and them journeying with
14 me; and when we all fell down to the earth, I heard a
voice saying unto me in the Hebrew tongue, Saul, Saul,
why persecutest thou me? it is hard for thee to kick
15 against pricks. And I said, Who art thou, Lord? And
the Lord said, I am Jesus whom thou art persecuting.
16 But rise up, and stand on thy feet; for I appeared unto
thee for this purpose, to choose thee before for a minister
and witness both of the things which thou sawest, and
17 of the things in which I will appear unto thee; deliver-
ing thee from the people, and from the Gentiles, unto
18 whom I send thee, to open their eyes, that they may turn
from darkness to light, and from the authority of Satan
unto God, that they may receive remission of sins, and
a lot among them who are sanctified by faith that is in
19 me. Wherefore, O king Agrippa, I became not disobedient
20 unto the heavenly vision: but to those in Damascus first
and in Jerusalem and throughout all the region of Judaea,
and to the Gentiles, I was telling that they should repent
21 and turn to God, doing works worthy of repentance. For
these reasons Jews caught me in the temple, and attempted
22 to slay me. Having therefore obtained the help which is
from God, I stand unto this day, bearing witness both
to small and great, saying nothing except those things
which both the prophets and Moses said were to come
23 to pass, whether the Christ should suffer, whether he, the
first of the resurrection from the dead, was about to

announce light both unto the people and to the Gentiles. And as he was thus making his defence, Festus says with 24 a loud voice, Paul, thou art mad ; thy much learning is turning thee mad. But Paul says, I am not mad, most 25 excellent Festus, but am speaking forth words of truth and soberness. For the king knows of these things, to 26 whom also I am speaking openly : for I am persuaded that none of these things is hidden from him ; for this has not been done in a corner. King Agrippa, believest thou the 27 prophets ? I know that thou believest. And Agrippa unto 28 Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul, I would to God, that, whether 29 with little or with great, not only thou, but also all that hear me this day, might become such as I am, except these bonds. And the king rose up, and the governor, and 30 Bernice, and those sitting with them, and went aside, and 31 talked between themselves, saying, This man does nothing worthy of death or of bonds. And Agrippa said unto 32 Festus, This man might have been released, if he had not appealed unto Caesar.

CH.

AND when it was determined that we should sail away XXVII. into Italy, they delivered up both Paul and certain other prisoners unto a centurion named Julius, of Augustus' band. And having embarked in a ship of Adramyttium 2 about to sail along the coasts of Asia, we put to sea ; Aristarchus, a Macedonian of Thessalonica, being with us ; and the next day we landed at Sidon, and Julius treated 3 Paul kindly, and permitted him to go unto his friends and receive their care. And when we put to sea thence, 4 we sailed under Cyprus, because the winds were contrary, and having sailed over the sea which is along Cilicia and 5 Pamphylia, we came to Myrra of Lycia. And there the 6 centurion found a ship of Alexandria sailing into Italy ; and put us on board of it. And sailing slowly many 7 days, and having scarcely come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ; and, scarcely coasting along it, we came unto 8 a certain place called Fair Havens ; near which was the

9 city Lasaea. And when much time was spent, and the voyage being now dangerous, because the fast also was
10 already past, Paul admonished, saying unto them, Sirs, I behold that the voyage is about to be with hurt and much damage, not only to the lading and the ship, but
11 also to our lives. But the centurion was persuaded by the governor and the owner of the ship, more than by the
12 things which Paul said. And because the haven was not commodious to winter in, the greater part advised to put to sea thence, if by any means they might reach Phoenix to winter in, which is an haven of Crete, looking
13 toward south west and toward north west. And when a south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and coasted along
14 close by Crete. But not long after there struck against it a tempestuous wind called Eurakylon; and the ship being caught, and not able to face the wind, we yielded
15 to it and were driven along. And running under a certain small island called Clauda, we were scarcely able to come
16 by the boat, which when they took up, they used helps, undergirding the ship; and fearing lest they should fall out into the Syrtis, they lowered the sail, and so were
17 driven along. And as we were violently tempest-tossed, the next day they lightened the ship; and the third day they cast out with their own hands the tackling of the
18 ship; and neither sun nor stars shining for many days, and no small tempest lying on us, thenceforward all hope
19 that we should be saved was taken away. But after much abstinence then Paul stood up in the midst of them and said, Sirs, ye should have hearkened unto me, and not have put to sea from Crete, and have spared this
20 hurt and damage. And now I exhort you to be of good cheer; for there will be no loss of life among you, but only
21 of the ship. For there stood before me this night an angel of the God whose I am, and whom I serve, saying, Fear not, Paul; thou must stand before Caesar, and, lo, God has
22 delivered to thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it will be

so as it has been told me. But we must fall out into 26
a certain island.

But when the fourteenth night came, as we were driven 27
up and down in the Adriatic, about midnight the shipmen
supposed that they were drawing near to some country.
And having sounded, they found twenty fathoms, and 28
having gone a little further and sounded again, they found
fifteen fathoms; and fearing lest we might fall out among 29
reefs, they cast four anchors out of the stern, and kept
wishing that it were day. And as the shipmen were 30
seeking to flee out of the ship, and let down the boat
into the sea, under pretence as though they were about
to let go anchors out of the foreship, Paul said to the 31
centurion and to the soldiers, Except these abide in the
ship, ye cannot be saved. Then the soldiers cut off the 32
ropes of the boat, and suffered it to fall off. And till it 33
was about to be day, Paul was exhorting all to take food,
saying, This is the fourteenth day that ye are waiting and
continuing fasting, having taken nothing. Wherefore I 34
exhort you to take food: for this is for your safety: for
there shall not an hair perish from the head of one of
you. And having thus spoken and taken a loaf, he gave 35
thanks to God in presence of all, and having broken it,
began to eat. And all became of good cheer, and they 36
also took food. And we were in all in the ship two hundred 37
and seventy-six souls. And when they had eaten enough, 38
they lightened the ship, casting out the wheat into the
sea. But when day came, they knew not the land; but 39
discovered a certain creek having a shore, into which
they determined, if they could, to run the ship. And 40
having cut away the anchors round about, they suffered
them to drop into the sea, loosing at the same time the
rudder bands; and hoisting the foresail to the wind, they
made toward the shore. But having fallen into a place 41
where two seas met, they ran the ship aground; and the
foreship stuck fast and remained immoveable, but the
hindership was broken up by the violence. And the 42
soldiers' counsel was to kill the prisoners, lest any should

43 swim out and escape; but the centurion, wishing to save Paul, hindered them from the purpose, and commanded that those who could swim should throw themselves off
44 first and get to land; and the rest, some on boards, and some on pieces of the ship. And so it came to pass that all got safe to the land.

CH. XXVIII. AND when we got safe, then we knew that the
2 island is called Melita. And the strangers shewed us no common kindness: for they kindled a fire, and received us all, because of the rain which had come on, and
3 because of the cold. And when Paul gathered a bundle of sticks and laid it on the fire, there came out a viper,
4 by reason of the heat, and fastened on his hand. And when the strangers saw the beast hanging from his hand, they said among themselves, No doubt this man is a murderer, whom, though saved from the sea, justice
5 suffered not to live. He, however, having shaken off the
6 beast into the fire, suffered no harm; and they were looking for his becoming swollen, or falling down dead suddenly. But after looking a great while, and beholding nothing amiss befall him, they changed their minds, and
7 said he was a god. In the quarters around that place were lands belonging to the chief man of the island, by name Publius; who received and courteously entertained us,
8 three days. And it came to pass, that the father of Publius was lying sick with fever and dysentery: to whom Paul went in, and prayed, laid his hands on him and cured
9 him. So when this was done, the others also in the island
10 who had diseases came, and were healed; who also honoured us with many honours; and when we put to sea, loaded us with such things as were necessary.

11 And after three months we put to sea in a ship of Alexandria, which had wintered in the island, whose sign
12 was the Twins. And having landed at Syracuse, we abode
13 there three days, whence we made a circuit, and arrived at Rhegium. And after one day a south wind arose, and
14 we came the second day to Puteoli, where we found brethren, and were entreated to abide with them seven

days: and so we went toward Rome. And thence, the 15 brethren having heard of us, came to meet us as far as the market of Appius and the Three Taverns: whom when Paul saw, he thanked God and took courage.

And when we entered into Rome, Paul was permitted 16 to abide by himself with the soldier that kept him. And 17 it came to pass, that after three days he called those who were the first men of the Jews together; and when they came together he said unto them, Brethren, though I did nothing against the people, or the customs of the fathers, I was delivered up a prisoner from Jerusalem into the hands of the Romans, who, when they examined me, 18 wished to release me, because there was no cause of death in me; but when the Jews spake against it, I was con- 19 strained to appeal unto Caesar; not as if I had ought to accuse my nation of. For this cause therefore I called 20 for you, to see and to speak with you: for on account of the hope of Israel I am bound with this chain. And they 21 said unto him, We neither received letters from Judaea concerning thee, nor did any one of the brethren that came tell or speak any evil concerning thee. But we think it 22 fit to hear from thee what thou thinkest: for concerning this sect, we know that it is every where spoken against. And when they appointed him a day, they came to him 23 in greater numbers into his lodging; to whom he expounded and testified fully the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and the prophets, from morning till evening. And 24 some were persuaded by the things spoken, others disbelieved. So disagreeing among themselves, they departed, 25 after Paul spake one word, Well did the Holy Spirit speak through Isaiah the prophet unto your fathers, saying, 26 *Go unto this people, and say: By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart became gross, and with their 27 ears they became dull of hearing, and their eyes they closed; lest they should see with the eyes, and hear with the ears, and understand with the heart, and should turn, and I should heal*

28 *them*. Be it known therefore unto you, that this salvation of God was sent unto the Gentiles; they will also hear.

30 And he abode two whole years in his own hired house,
31 and was receiving all that came in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus with all openness, no man forbidding him.

TO THE ROMANS.

CH. I. PAUL, (a servant of Christ Jesus, ~~a~~^{called} apostle,
2 separated ~~unto~~ the gospel of God, (which he promised
3 before through his prophets in the holy scriptures) concerning his Son—~~who~~^{who} was born of the seed of David
4 according to the flesh; ~~who~~^{who} was appointed Son of God with power, according to the spirit of holiness, by the
5 resurrection of the dead—Jesus Christ our Lord; through whom we received grace and apostleship, ~~unto~~^{unto} obedience
of ~~the~~^{the} faith among all ~~the~~ nations, for his name's sake:
6 among ~~whom~~ ye also are the called of Jesus Christ :)
7 to all the beloved of God that are in Rome, called to be saints. Grace unto you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is announced in the whole world.
9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention
10 of you always on my prayers, supplicating if by any means now at length I may be prospered by the will of
11 God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye
12 may be confirmed; that is, that I may be encouraged at the same time among you through each other's faith, both

yours and mine. Now I would not have you ignorant, 13
brethren, that oftentimes I purposed to come unto you,
(and was hindered hitherto,) that I might have some
fruit among you too, even as also among the rest of the
Gentiles. I am a debtor both to Greeks and to non-Greeks, 14
both to wise and foolish; so, as much as in me is, I am 15
ready to preach the gospel to you that are in Rome also.
For I am not ashamed of the gospel: for it is a power of 16
God unto salvation to every one that believes; to the
Jew first and to the Greek. For therein is God's righteous- 17
ness revealed out of faith for faith, even as it is written,
But the righteous by faith shall live.

For the wrath of God is revealed from heaven against 18
all ungodliness and unrighteousness of men, who hold
back the truth by unrighteousness; because that which 19
is known of God is manifest in them, for God manifested
it unto them. For from the creation of the world his 20
invisible things are clearly seen, being perceived by the
things that are made, both his eternal power and God-
head, so that they are without excuse: because, though 21
they knew God, they glorified him not as God, neither
were thankful, but became vain in their reasonings, and
their senseless heart was darkened. Professing themselves 22
to be wise they became fools, and changed the glory of the 23
incorruptible God for the likeness of an image of corrupt-
ible man and of birds and fourfooted beasts and creeping
things. Wherefore God delivered them up in the lusts of 24
their own hearts unto uncleanness, that their own bodies
should be dishonoured among themselves; them that 25
changed the truth of God for the lie, and worshipped and
served the creature instead of the Creator who is blessed
for ever. Amen. For this cause God delivered them up 26
unto shameful passions: for both their women did change
the natural use into that which is against nature; and 27
in like manner also the men, leaving the natural use
of the woman, burned in their lust one toward another,
men with men working that which is unseemly, and
receiving in themselves that recompence of their error

28 which was meet. And even as they did not approve having God in their knowledge, God delivered them up to a reprobate mind, to do the things which are not fit; 29 being filled with all unrighteousness, wickedness, viciousness, covetousness; full of envy, murder, contention, deceit, 30 malignity; whisperers, slanderers, hated by God, insolent, proud, boasters, devisers of evil things, disobedient to 31 parents, senseless, covenant-breakers, without natural 32 affection, unmerciful; who, though they knew fully the ordinance of God, that they who work such things are worthy of death, not only do the same, but also consent to them that work them.

CH. II. WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the 2 same things. For we know that the judgment of God is 3 according to truth upon them who do such things. And reckonest thou this, O man that judgest them that work such things and doest the same, that thou wilt escape the 4 judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God is leading thee to repentance? 5 But according to thy hardness and impenitent heart thou art treasuring up for thyself wrath in a day of wrath and 6 revelation of the righteous judgment of God, who will 7 render to every one according to his works; to them who by patience in well doing seek for glory and honour and 8 incorruption, life everlasting: but unto them that are of a party spirit, and do not obey the truth but obey unright- 9 eousness, wrath and passion. Affliction and distress, upon every soul of man that works evil, of the Jew first, and 10 of the Greek; but glory, and honour, and peace, to every one that works good, to the Jew first, and to the Greek.

11, 12 For there is no respect of persons with God. For as many as sinned without law will also perish without law: 13 and as many as sinned in law will be judged by law; for not the hearers of law are righteous before God, but the

doers of law will be justified (For when Gentiles, who 14
have no law, do by nature the things of the law, these
having no law are a law unto themselves; who shew the 15
work of the law written in their hearts, their conscience
bearing witness thereto, and among themselves their
thoughts accusing or also excusing;) in the day when God 16
shall judge the secrets of men by Jesus Christ according
to my gospel. But if thou art called a Jew, and retest 17
on law, and gloriest in God, and knowest the will, and 18
approve the things that excel, being instructed out of
the law, and art persuaded that thou thyself art a guide 19
of the blind, a light of them who are in darkness, an 20
instructor of fools, a teacher of babes, having the form of
knowledge and of the truth in the law; thou then that 21
teachest another, teachest thou not thyself? thou that
preachest not to steal, dost thou steal? thou that sayest 22
not to commit adultery, dost thou commit adultery?
thou that abhorrest the idols, dost thou rob temples?
thou that gloriest in law, through the transgression of 23
the law dishonourest thou God? *For the name of God 24*
is blasphemed among the Gentiles because of you, as it is
written. For circumcision verily profits, if thou do 25
the law; but if thou be a transgressor of law, thy cir-
cumcision is become uncircumcision. If therefore the 26
uncircumcision keep the ordinances of the law, shall not
his uncircumcision be reckoned circumcision? And the 27
uncircumcision which is by nature, if it fulfil the law,
shall judge thee, who with letter and circumcision art a
transgressor of law. For he is not a Jew who is one 28
outwardly; neither is that circumcision which is out-
wardly in flesh: but he is a Jew who is one inwardly; 29
and circumcision is of the heart, in spirit not letter;
whose praise is not of men but of God.

CH.

WHAT then is the advantage of the Jew? or what the III.
profit of circumcision? Much every way. First indeed, 2
that they were entrusted with the oracles of God. For 3
what if some were unfaithful? shall their unfaithfulness
make void the faithfulness of God? God forbid: yea, let 4

God be true and every man a liar, as it is written, *That thou mayest be justified in thy words, and overcome when thou art judged.* But if our unrighteousness commends God's righteousness, what shall we say? Is the God that brings on the wrath, unrighteous? (I speak as a man.) God forbid: for then how shall God judge the world? But if the truth of God by my lie abounded unto his glory; why am I also still judged as a sinner? And why should we not (as we are slanderously reported, and as some affirm that we say,) do evil that good may come? whose judgment is just.

What then? are we better? Not at all; for we before brought the charge that both Jews and Greeks are all under sin, as it is written, *There is none righteous, no, not one, there is none that understands, there is none that seeks after God; they all turned aside, they became worthless together; there is none that does goodness, not so much as one. Their throat is an open sepulchre, with their tongues they used deceit, poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they knew not. There is no fear of God before their eyes.* But we know that what things soever the law says, it speaks to them who are in the law, that every mouth may be stopped, and all the world may become guilty before God. Because by works of law shall no flesh be justified in his sight: for through law comes a full knowledge of sin.

But now apart from law God's righteousness has been manifested, being witnessed by the law and the prophets, even God's righteousness through faith of Jesus Christ unto all them that believe. For there is no difference; for all sinned and come short of the glory of God; in that they are justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth as a propitiatory offering through faith in his blood, for the exhibition of his righteousness because of the passing over of the sins before committed, in the forbearance of God;

for the exhibition of his righteousness in the present time, 26
that he may be just, while justifying him who is of faith in
Jesus.

Where then is the glorying? It was excluded. By what 27
law? of works? Nay, but by the law of faith. For we 28
reckon that a man is justified by faith apart from works
of law. Is God the God of Jews only? is he not also 29
of Gentiles? yea, of Gentiles also: if indeed God is one, 30
who will justify the circumcision by faith, and the un-
circumcision through faith. Do we then make law void 31
through faith? God forbid: yea, we establish law. CH.

WHAT then shall we say that Abraham, our forefather IV.
according to the flesh, has found? For if Abraham 2
was justified by works, he has ground of glorying, but
not before God. For what says the scripture? *Abraham 3*
believed God, and it was reckoned unto him for righteousness.
Now to him that works, the reward is not reckoned by 4
way of grace, but by way of debt; but to him that 5
works not, but believes on him that justifies the un-
godly, his faith is reckoned for righteousness. As David 6
also speaks of the blessedness of the man, unto whom
God reckons righteousness apart from works, *Blessed 7*
they whose iniquities were forgiven, and whose sins were
covered; blessed the man to whom the Lord will not reckon 8
sin. Is this blessedness then upon the circumcision, or 9
upon the uncircumcision also? for we say, Faith was
reckoned to Abraham for righteousness. How then was it 10
reckoned? when he was in circumcision or in uncircum-
cision? not in circumcision, but in uncircumcision. And 11
he received a sign of circumcision, a seal of the right-
eousness of the faith which he had while in uncircumcision;
that he might be father of all them that believe in uncir-
cumcision, that righteousness might be reckoned unto
them; and father of circumcision, not to them who are 12
of the circumcision only, but also to them who walk in
the steps of the faith of our father Abraham while in
uncircumcision. For not through law was the promise 13
to Abraham or to his seed, that he should be heir of

14 a world; but through righteousness of faith. For if
they of law are heirs, faith has become vain, and the
15 promise has been made void. For the law works wrath:
but where no law is, neither is there transgression.
16 Therefore it is of faith, that it might be by grace, in
order that the promise may be steadfast to all the seed,
not only to that of the law, but also to that of the
17 faith of Abraham who is father of us all, (even as it
is written, *I have made thee father of many nations*;) in
the presence of God before whom he believed, who
quickens the dead, and calls the things which are not
18 as though they were; who against hope believed in hope,
that he might become father of many nations, accord-
ing to that which was spoken, *So shall thy seed be*;
19 and being not weak in the faith, he considered his own
body become dead, when he was about an hundred years
20 old, and the deadness of Sarah's womb: and with respect
to the promise of God, he doubted not in unbelief; but
21 became strong in the faith, giving glory to God, and being
fully persuaded that, what he has promised, he is able
22 also to do. Wherefore also it was reckoned to him for
23 righteousness. But it was not written for his sake alone
24 that it was reckoned to him; but for our sakes also, to
whom it is about to be reckoned, if we believe on him that
25 raised Jesus our Lord from the dead; who was delivered
up on account of our trespasses, and was raised on account
of our justification.

CH. V. BEING then justified by faith, let us have peace with
2 God through our Lord Jesus Christ; through whom also
we have had the access by faith into this grace wherein we
3 stand, and let us glory in hope of the glory of God. And
not only so, but let us glory in our afflictions also, knowing
4 that affliction works patience; and patience approval;
5 and approval hope; and hope makes not ashamed,
because the love of God has been poured forth in our
6 hearts by the Holy Spirit who was given unto us. For
still did Christ, when we were still without strength, in due
7 season die for the ungodly; for scarcely for a righteous

man will one die; yet for the good man peradventure some one may even dare to die; but God commends 8 his own love toward us, that when we were still sinners, Christ died for us; much more then, being now justified 9 by his blood, we shall be saved through him, from the wrath. For if, being enemies, we were reconciled to God 10 through the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but 11 also glorying in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, 12 and through sin death, and thus death came through unto all men, inasmuch as all sinned; for until law sin 13 was in the world, but sin is not imputed when there is no law: nevertheless death reigned from Adam to Moses, 14 even over them that did not sin after the likeness of Adam's transgression, who is a type of the one to come. But not as the trespass is also the free gift; for if by 15 the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man Jesus Christ, abound unto the many. And not as it was 16 through one that sinned is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if by the trespass 17 of the one death reigned through the one; much more will they who receive the abundance of the grace and of the gift of righteousness reign in life through the one, Jesus Christ. Accordingly then, as through one trespass the 18 result was unto all men to condemnation; so also through one righteous act, the result was unto all men unto justification of life: for as through the disobedience of the 19 one man the many were constituted sinners, so also through the obedience of the one will the many be constituted righteous. But law entered besides, that the trespass 20 might be multiplied; but where sin multiplied, grace superabounded; that as sin reigned in the death, so also grace 21 might reign through righteousness unto life everlasting through Jesus Christ our Lord.

CH. VI. WHAT then shall we say? let us continue in sin that
2 grace may be multiplied? God forbid. We who died
3 unto sin, how shall we still live therein? What? know
ye not, that so many of us as were baptized into Christ
4 Jesus were baptized into his death? We were buried
therefore with him through the baptism into the death:
that as Christ was raised from the dead through the
glory of the Father, so we also should walk in newness of
5 life. For if we have become grown together in, the
likeness of his death, surely we shall be also, in the
6 likeness of his resurrection; knowing this, that our old
man was crucified with him, that the body of sin might be
done away, in order that we might no longer be in
7 bondage to sin; for he that died has been made free
8 from sin. But if we died with Christ, we believe that we
9 shall also live with him, knowing that Christ being raised
from the dead dies no more; death has dominion over him
10 no more. For the death that he died, he died unto sin
once for all: but the life that he lives, he lives unto God.
11 So also reckon ye yourselves to be dead unto sin, but living
12 unto God in Christ Jesus. Let not sin therefore reign in
your mortal body, that ye should obey the lusts thereof,
13 neither present your members as weapons of unrighteous-
ness unto sin, but present yourselves unto God as being
alive from the dead, and your members as weapons of
14 righteousness unto God. For sin shall not have dominion
over you: for ye are not under law but under grace.
15 What then? are we to sin, because we are not under
16 law but under grace? God forbid. Know ye not, that to
whom ye present yourselves servants to obey, his servants
ye are whom ye obey, whether of sin unto death, or of
17 obedience unto righteousness? But thanks be to God,
that ye were servants of sin, but obeyed from the heart
18 the type of doctrine into which ye were delivered, and
being made free from sin, were made servants to
19 righteousness. I speak after the manner of men because
of the infirmity of your flesh. For as ye presented your
members servants to uncleanness and to iniquity unto

iniquity; so now present your members servants to righteousness unto sanctification. For when ye were 20 servants of sin, ye were free as to righteousness. What 21 fruit then had ye at that time? Things whereof ye are now ashamed; for the end of them is death. But now 22 being made free from sin, and made servants to God, ye have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the free gift 23 of God is life everlasting in Christ Jesus our Lord. CH.

WHAT? know ye not, brethren, for I speak to them that VII. know law, that the law has dominion over the man as long as he lives? For the woman who has an husband 2 is bound by law to the living husband; but if the husband die, she is loosed from the law of the husband. So then while the husband lives she will be called an 3 adulteress if she be connected with another man; but if the husband die, she is free from the law, so that she is no adulteress though she be connected with another man. Wherefore, my brethren, ye also were made dead to the law 4 through the body of Christ, that ye might be connected with another, him that was raised from the dead, in order that we might bring forth fruit unto God. For when we 5 were in the flesh, the passions of sins, which were through the law, did work in our members to bring forth fruit unto death; but now we are loosed from the law, having died 6 to that wherein we were held; so that we are in bondage in newness of spirit and not in oldness of letter.

What then shall we say? Is the law sin? God 7 forbid; but I did not know sin, except through law; for I had not known coveting, unless the law had said, *Thou shalt not covet*. But sin took occasion, and through the 8 commandment wrought in me all manner of coveting; for apart from law sin is dead. And I was alive apart 9 from law once: but when the commandment came, sin came to life again, and I died; and the commandment, 10 which was for life, this I found to be for death. For sin 11 took occasion, and through the commandment deceived me, and through it killed me. So that the law is holy, and 12

13 the commandment holy, and just, and good. Did then that which is good become death unto me? God forbid, but it was sin that became so; that it might appear sin, working death to me through that which is good, that sin might
14 become exceeding sinful through the commandment. For we know that the law is spiritual; but I am carnal, sold
15 under sin. For what I work I know not: for not what I
16 desire, that I commit; but what I hate, that I do. But if what I desire not that I do, I consent unto the law that it
17 is good; but now it is no longer I that work it, but the sin
18 that dwells in me. For I know that there dwells not in me, that is, in my flesh, a good thing. For to desire is
present with me; but to work that which is good, not;
19 for the good that I desire I do not: but the bad which I
20 desire not, that I commit. But if I do that which I desire not, it is no longer I that work it, but the sin that dwells
21 in me. I find therefore this law, that, when I desire to do
22 the good, the bad is present with me. For I delight in the
23 law of God after the inward man, but see a different law in my members, warring against the law of my mind, and making me a captive in the law of sin which is in my
24 members. Wretched man that I am! who will deliver me
25 from the body of this death? Thanks be to God through Jesus Christ our Lord. So that I myself with the mind am in bondage to God's law, but with the flesh to sin's law.

CH. VIII. THERE is therefore now no condemnation to them who
2 are in Christ Jesus. For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death.
3 For what the law could not do, in that it was weak through the flesh, God by sending his own Son in likeness of the flesh of sin and on account of sin, condemned sin in
4 the flesh; that the righteous requirement of the law might be fulfilled in us who walk not after the flesh but after the
5 spirit. For they that are after the flesh mind the things of the flesh: but they that are after the spirit the things of
6 the spirit; for the mind of the flesh is death; but the mind
7 of the spirit life and peace. Because the mind of the flesh is enmity against God; for it is not subjected to the

law of God, neither indeed can it. And they that are in 8
the flesh cannot please God. But ye are not in the flesh, 9
but in the spirit, if indeed God's Spirit dwells in you. But
if one has not Christ's Spirit, he is none of his. But if 10
Christ is in you, the body is dead because of sin; but the
Spirit is life because of righteousness. But if the Spirit of 11
him that raised Jesus from the dead dwells in you, he that
raised Christ Jesus from the dead shall also quicken your
mortal bodies through his Spirit that dwells in you.

So then, brethren, we are debtors, not to the flesh to 12
live after the flesh. For if ye live after the flesh, ye must 13
die: but if by the spirit ye put to death the deeds of the
body, ye shall live. For as many as are led by God's 14
Spirit, these are sons of God. For ye received not a spirit 15
of bondage, that ye should fear again; but ye received
a spirit of adoption, wherein we cry, Abba, Father. The 16
Spirit itself bears witness with our spirit, that we are
children of God. And if children, heirs also; heirs of God, 17
and joint-heirs with Christ; if indeed we suffer with him
that we may also be glorified with him.

For I reckon that the sufferings of the present time 18
are of no account in comparison with the glory which is
about to be revealed to us. For the earnest expectation of 19
the creation is waiting for the revelation of the sons of
God. For the creation was made subject to vanity, not 20
willingly, but by reason of him who made it subject, in
hope that even itself, the creation, will be set free from 21
the bondage of corruption into the freedom of the glory
of the children of God. For we know that the whole 22
creation groans and travails in pain together until
now; and not only so, but ourselves also, having the 23
firstfruits of the Spirit, even we ourselves groan within
ourselves, waiting for adoption, the redemption of our
body. For by the hope we were saved; but hope seen is 24
not hope; for what one sees, why does he also hope for?
But if we hope for what we see not, we are waiting for it 25
with patience.

And in the same manner does the Spirit also help our 26

infirmity. For we know not what we should pray for as we ought; but the Spirit itself makes intercession with
27 groanings unutterable: but he that searches the hearts knows what is the mind of the Spirit, that he makes
28 intercession for saints according to God's will. And we know that all things work together for good to them that love God, to them who are called according to the purpose.
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, in order that he
30 might be firstborn among many brethren; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What then shall we say to these things? If God is for
32 us, who shall be against us? He that spared not even his own Son, but delivered him up for us all, how shall
33 he not also with him freely give us all things? Who shall bring a charge against God's elect? God is he that
34 justifies. Who is he that condemns? Christ Jesus is he that died, yea more, that was raised, who is at the right
35 hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? shall affliction, or distress, or persecution, or famine, or nakedness, or
36 peril, or sword? Even as it is written, *For thy sake we are being put to death all the day long; we were reckoned as*
37 *sheep for slaughter.* Yet in all these things we are more
38 than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor
39 powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

CH. IX. I SPEAK truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great
2 sorrow and unceasing anguish in my heart. For I could have wished that I myself were accursed from Christ on
3 behalf of my brethren, my kinsmen according to the flesh;
4 who are Israelites, whose is the adoption, and the glory,

and the covenant, and the giving of the law, and the service, and the promises; whose are the fathers, and of 5 whom is the Christ according to the flesh. God who is over all be blessed for ever. Amen. Not so however, as that 6 the word of God has failed. For not all they that are of Israel are Israel; nor yet, because they are Abraham's 7 seed, are all children, but, *In Isaac shall thy seed be called*; that is, the children of the flesh, these are not children 8 of God, but the children of the promise are reckoned for seed. For the word of promise is this, *At this season I will 9 come and Sarah shall have a son*. And not only so; but 10 also when Rebecca conceived by one, our father Isaac; for 11 the children not having been yet born, and not having done any thing good or evil, that the purpose of God according to election might abide, not of works but of him that calls; it was said unto her, *The elder shall be in bondage 12 to the younger*, as it is written, *Jacob I loved, but Esau 13 I hated*.

What then shall we say? Is there unrighteousness 14 with God? God forbid. For he says to Moses, *I will 15 have mercy on whom I have mercy, and I will have compassion on whom I have compassion*. So that it is not 16 of him that wills nor of him that runs, but of God that has mercy. For the scripture says unto Pharoah, *For 17 this very purpose did I raise thee up, that I might shew forth in thee my power, and that my name might be published abroad in all the earth*. So then he has mercy on 18 whom he will, and whom he will he hardens. Thou 19 wilt say then unto me, Why does he yet find fault? For who resists his will? O man, nay rather, who art thou 20 that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or 21 has not the potter power over the clay, out of the same lump to make one vessel unto honour, and another unto dishonour? What if God, desiring to shew forth his 22 wrath, and to make his power known, endured in much longsuffering vessels of wrath completed unto destruction; and that he might make known the riches of his glory on 23

vessels of mercy, which he prepared before unto glory ?
 24 even us, whom he also called, not from among Jews only
 25 but also from among Gentiles, as he says also in Hosea ;
I will call them my people who were not my people, and her
 26 *beloved who is not beloved ; and it shall be that in the*
place where it was said unto them, Ye are not my people ;
 27 *there shall they be called sons of the living God.* But Isaiah
 cries concerning Israel, *Though the number of the sons of*
Israel be as the sand of the sea, the remnant will be saved.
 28 *For in accomplishing his word and cutting it short, will the*
 29 *Lord do it upon the earth.* And as Isaiah has said before,
Except the Lord of Sabaoth had left us a seed, we should
have become as Sodom, and have been made like unto
Gomorrah.

30 What then shall we say ? That Gentiles who pursue
 not after righteousness lay hold of righteousness, but
 31 the righteousness which is of faith ; while Israel, pursuing
 32 after a law of righteousness, attained not to law. Where-
 fore ? Because they proceeded not from faith but, as if
 it were possible, from works ; they stumbled against the
 33 the stone of stumbling, even as it is written, *Behold I*
lay in Sion a stone of stumbling and a rock of offence ;
and he that believes on him will not be put to shame.

CH. X. BRETHREN, my heart's good pleasure and supplication
 2 to God for them is for their salvation. For I bear them
 witness that they have a zeal for God, but not according
 3 to full knowledge : for not knowing the righteousness of
 God, and seeking to establish their own righteousness,
 they did not subject themselves to the righteousness of
 4 God. For Christ is the end of law for righteousness to
 5 every one that believes. For Moses writes that the man
 who did the righteousness which is of law shall live by
 6 it. But the righteousness which is of faith speaks thus ;
Say not in thine heart, who shall ascend into the heaven ?
 7 that is, to bring Christ down ; or, *Who shall descend into*
 8 *the abyss ?* that is, to bring up Christ from the dead. But
 what says it ? *The word is nigh thee, in thy mouth, and*
in thy heart : that is, the word of faith which we preach.

For if thou shalt confess with thy mouth the Lord 9
Jesus, and shalt believe in thine heart that God raised him
from the dead, thou shalt be saved; for with the heart 10
man believes unto righteousness, and with the mouth
confesses unto salvation. For the scripture says, 11
Every one that believes on him will not be put to shame.
For there is no difference between Jew and Greek: for 12
the same Lord of all is rich unto all them that call upon
him. *For whosoever shall call upon the name of the Lord* 13
will be saved. How then shall they call on him in whom 14
they believed not? and how shall they believe in him of
whom they heard not? and how shall they hear without
a preacher? and how shall they preach except they be 15
sent? even as it is written, *How beautiful the feet of them*
that preach the good things!

But they did not all hearken to the gospel. For 16
Isaiah says, *Lord, who believed our report?* So then faith 17
comes out of report, and the report through the word of
Christ. But I say, Did they not hear? Nay rather, *Their* 18
sound went out into all the earth, and their words unto the
ends of the world. But I say, Did Israel not know? First 19
Moses says, *I will provoke you to jealousy by that which*
is not a nation, by a senseless nation I will anger you. But 20
Isaiah becomes bold and says, *I was found by them that*
seek me not; I became manifest unto them that ask not after
me. But of Israel he says, *All the day long I stretched forth* 21
my hands to a disobedient and gainsaying people. CH.

I say then, Did God thrust away his people? God for- XI.
bid; for I also am an Israelite, of the seed of Abraham, of
the tribe of Benjamin. God did not thrust away his people 2
whom he foreknew. Know ye not what the scripture says
in the Elijah-passage, how he makes intercession to
God against Israel? *Lord, they killed thy prophets, digged* 3
down thine altars; and I was left alone, and they seek my
life. But what says the divine answer unto him? *I* 4
reserved to myself seven thousand men, who did not bow
a knee to Baal. Even so then in the present time also 5
there is a remnant according to the election of grace; and 6

if by grace, it is no more of works, otherwise grace be-
7 comes no more grace. What then? That which Israel
seeks after he obtained not, but the election obtained it;
8 and the rest were hardened, according as it is written,
*God gave them a spirit of slumber, eyes that they should not
see, and ears that they should not hear, unto this very day.*
9 And David says, *Let their table be made a snare, and a trap,*
10 *and a stumbling-block, and a recompence unto them; let their
eyes be darkened that they may not see, and bow down their
back always.*

11 I say then, Did they stumble in order that they should
fall? God forbid: but by their trespass salvation is come
12 unto the Gentiles, to provoke them to jealousy. But if
their trespass is the world's riches, and their dimin-
ishing the Gentiles' riches; how much more their
13 fulness? I speak to you, the Gentiles. Inasmuch then
as I am an apostle of Gentiles, I glorify my ministry;
14 if by any means I may provoke to jealousy my flesh, and
15 may save some of them. For if the casting away of them
be the world's reconciling, what will the receiving of
16 them be but life from the dead? And if the firstfruit be
holy, so also is the lump: and if the root be holy, so also
are the branches.

17 Now if some of the branches were broken off, and thou
being a wild olive tree wast grafted in among them, and
becamest partaker of the root of the fatness of the olive
18 tree, glory not against the branches; but if thou gloriest
against them, thou bearest not the root but the root thee.
19 Thou wilt say then, The branches were broken off, that I
20 might be grafted in. Well; by unbelief they were broken
off, but thou standest by faith. Be not high-minded, but
21 fear: for if God spared not the natural branches, neither
22 will he spare thee. See then the goodness and severity
of God: toward those who fell, severity, but toward thee
God's goodness, if thou abide in the goodness, other-
23 wise thou also wilt be cut off. And they also, if they
abide not in unbelief, will be grafted in: for God is able
24 to graft them in again. For if thou wast cut off from the

olive tree which is wild by nature, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are natural branches, be grafted into their own olive tree?

For I would not have you ignorant, brethren, of this mystery, lest ye should be wise in your own conceits, that hardness in part has come upon Israel, until the fulness of the Gentiles come in, and so all Israel will be saved, even as it is written, *There shall come out of Sion the Deliverer; he shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall take away their sins.* As touching the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the free gifts and the calling of God are not repented of. For as ye once disobeyed God, yet now have obtained mercy by their disobedience; so also these now disobeyed, that by your mercy they also might now obtain mercy; for God shut up all into disobedience, that he might have mercy upon all. O the depth of the riches and wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *For who knew the mind of the Lord? or who became his counsellor? or who first gave to him, and will receive a recompence.* For from him and through him and unto him are all things; to him be the glory for ever. Amen.

CH.

I EXHORT you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing unto God, your rational service; and be not fashioned after this world, but be transformed by the renewal of the mind, that ye may prove what is the will of God, the good and well pleasing and perfect. For I say through the grace given unto me, to every one that is among you, not to be high-minded above what he ought to be minded, but to be minded so as to be of sound mind, as God divided to each a measure of faith. For as in one body we have many members, but all the members have not the same office; so we the many are one body

XII.

6 in Christ, and severally members one of another, and having gifts different according to the grace that was given to us; whether prophecy, according to the proportion of
7 our faith; whether ministry, in the ministry: whether
8 he that teaches, in the doctrine; whether he that exhorts, in the exhortation: he that gives, with liberality; he that presides, with diligence; he that has mercy, with cheerfulness.

9 Let love be unfeigned. Abhor the evil, cleaving to the
10 good, in brotherly love kindly affectioned one to another;
11 in honour taking the lead of one another; in diligence,
12 not slothful; in spirit, fervent; serving the Lord; in hope,
rejoicing; in affliction, patient; attending upon prayer;
13 communicating to the necessities of the saints; pursuing
14 after hospitality. Bless them who persecute you; bless
15 and curse not. Rejoice with them that rejoice, weep with
16 them that weep. Be of the same mind one toward another,
not minding the high things, but led away with the lowly
17 things; be not wise in your own conceits. Render to no
one evil for evil; provide things honourable in the sight
18 of all men; if it be possible, as much as depends on you,
19 be at peace with all men; avenge not yourselves, beloved,
but leave room for the wrath; for it is written, *Vengeance*
20 *is mine, I will repay, says the Lord. But if thine enemy*
hunger, feed him; if he thirst, give him drink: for in so
21 *doing thou wilt heap coals of fire on his head.* Be not overcome by the bad, but overcome the bad by means of the good.

CH. XIII. LET every soul be subject unto the authorities that are over him. For there is no authority but from God: and
2 those which are, have been ordained by God. So that he who sets himself against the authority, resists the ordinance of God: and they that resist will receive to themselves
3 judgment. For the rulers are not a terror to the good work, but to the bad. Dost thou desire not to be afraid of the authority? do that which is good, and thou wilt have praise
4 from the same; for he is God's minister to thee for good. But if thou do that which is bad, be afraid; for he bears

not the sword in vain ; for he is God's minister, an avenger for wrath to him that does the bad. Wherefore ye must 5 needs be subject, not only because of the wrath, but also because of the conscience. For this reason ye pay tribute 6 also : for they are public servants of God, attending upon this very thing. Render to all their dues, tribute to whom 7 tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no one any thing, 8 but to love one another : for he that loves another has fulfilled law. For this, *Thou shalt not commit adultery, 9 Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself.* Love works no evil to one's 10 neighbour ; therefore love is the fulfilment of law. And 11 this, since ye know the season, that already it is high time for you to be raised out of sleep : for now is salvation nearer us than when we believed. The night is far spent, and 12 the day is at hand. Let us therefore put off the works of darkness, and let us put on the weapons of light. Let us 13 walk seemly as in the day ; not in revels and drunkenness, not in lewdness and lasciviousness, not in contention and envying ; but put on the Lord Jesus Christ, and take no 14 forethought for the flesh to kindle the lusts thereof. CH.

HIM that is weak in the faith receive, not for scru- XIV.
tinisings of his thoughts. One believes that he may eat all 2 things ; but he that is weak eats herbs. Let not him that 3 eats set at nought him that eats not ; and let not him that eats not judge him that eats : for God received him. Who art thou that judgest another's servant ? to his 4 own lord he stands or falls ; but he shall be made to stand, for the Lord is able to make him stand. For 5 one judges day above day, another judges every day alike : let each be fully persuaded in his own mind. He that regards the day, regards it unto the Lord ; 6 and he that eats, eats to the Lord, for he gives God thanks ; and he that eats not, to the Lord he eats not, and gives God thanks. For none of us lives to himself, 7

8 and none dies to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord.
9 Whether we live therefore or die, we are the Lord's. For to this end Christ died and lived, that he might have
10 dominion both over dead and living. But thou, why judgest thou thy brother? or also thou, why settest thou at nought thy brother? for we shall all stand by the judgment
11 seat of God. For it is written, *As I live, says the Lord, every knee shall bow to me, and every tongue shall confess*
12 *to God.* So then each of us will give account concerning himself to God.

13 Let us therefore no longer judge one another, but judge this rather, not to put a stumbling-block or an
14 offence in the brother's way. I know and am persuaded in the Lord Jesus, that nothing is unclean of itself, unless to him that reckons any thing unclean; to him it is un-
15 clean. For if because of food thy brother is made sorry, thou art no longer walking according to love. Destroy not
16 by thy food him for whom Christ died. Let not then your
17 good be evil spoken of. For the kingdom of God is not eating and drinking; but righteousness and peace and joy in
18 the Holy Spirit; for he that in this matter serves Christ is well pleasing to God and approved by men. So then we
19 pursue the things of peace, and the things of mutual edifica-
20 tion. Do not for the sake of food overthrow the work of God.

All things indeed are pure; but it is bad for the man who
21 eats so as to be a stumbling-block: it is good not to eat flesh nor to drink wine, nor to do any thing whereby thy
22 brother stumbles. The faith which thou hast, have to thyself before God. Blessed is he that judges not himself
23 in that which he approves: but he that doubts is condemned if he eat, because it is not of faith; and every thing which is not of faith is sin.

CH. XV. Now we that are strong ought to bear the infirmities of
2 the weak and not to please ourselves. Let each of us please his neighbour for his good, with a view to edifica-
3 tion; for Christ also pleased not himself, but even as it is written, *The reproaches of them that reproach thee fell on*

me. For whatsoever things were written before were 4
written for our teaching, that we through the patience
and through the comfort of the scriptures might have hope.
And may the God of patience and comfort grant you to be 5
of the same mind one toward another according to Christ
Jesus; that with one accord ye may with one mouth 6
glorify the God and Father of our Lord Jesus Christ.
Wherefore receive one another, even as Christ also re- 7
ceived you to the glory of God. For I say that Christ 8
has been made a minister of the circumcision for the
sake of God's truth, to confirm the promises made unto
the fathers; and that the Gentiles glorified God for his 9
mercy's sake, even as it is written, *For this cause I will con-*
fess to thee among Gentiles, and will sing unto thy name. And 10
again he says, *Rejoice, ye Gentiles, with his people.* And 11
again, *Praise the Lord, all ye Gentiles, and let all the*
peoples praise him. And again Isaiah says, *There shall 12*
be the root of Jesse, and he that rises to rule over Gentiles;
on him shall Gentiles hope. Now may the God of hope 13
fill you with all joy and peace in believing, that ye may
abound in hope, in the power of the Holy Spirit.

But I myself also am persuaded concerning you, my 14
brethren, that ye are even of yourselves full of goodness,
filled with all knowledge, able also to admonish one
another. But I have written somewhat boldly unto you in 15
part, as putting you in mind, because of the grace given
to me from God, that I should be a public servant of 16
Christ Jesus unto the Gentiles, ministering as a priest
in respect to the gospel of God, that the offering up of the
Gentiles may become acceptable, having been sanctified in
the Holy Spirit. I have therefore my glorifying in Christ 17
Jesus in the things pertaining to God. For I will not dare 18
to speak of any of those things which Christ did not work
through me in order to the obedience of the Gentiles, by
word and deed, in the power of signs and wonders, in 19
the power of the Spirit of God; so that from Jerusalem,
and round about unto Illyricum, I have fully preached the
gospel of Christ; yet ambitious so to preach the gospel 20

not where Christ was named, that I might not build upon
21 another's foundation, but as it is written, *They to whom it
was not announced concerning him shall see; and they that
have not heard shall understand.*

22 For which cause also I was hindered many times from
23 coming to you, but now I have no more place in these
regions, and have a longing for many years to come unto
24 you, as soon as I journey into Spain; for I hope to see
you as I pass through, and to be sent forward thither by
you, if first I be in part satisfied with your company.
25 But now I am going to Jerusalem, ministering unto the
26 saints. For Macedonia and Achaia were pleased to make
a certain contribution for the poor of the saints who are
27 in Jerusalem. For they were pleased to do so, and they
are their debtors; for if the Gentiles shared in their
spiritual things, they ought also to minister unto them
28 in their carnal things. When therefore I have performed
this and have sealed to them this fruit, I will go away
29 by you into Spain; and I know that when I come unto
you, I will come in the fulness of the blessing of Christ.
30 But I beseech you, brethren, by our Lord Jesus Christ and
by the love of the Spirit, to strive together with me in
31 your prayers for me to God; that I may be delivered from
them that believe not in Judaea, and that my ministry
which is for Jerusalem may become acceptable to the
32 saints; that I may come unto you in joy by the will of
33 God and may with you be refreshed. Now the God of
peace be with you all. Amen.

CH. XVI. I commend unto you Phoebe our sister, who is
2 deaconess of the church that is at Cenchrea; that ye re-
ceive her in the Lord, in a way worthy of the saints, and
that ye stand by her in whatsoever matter she has need
of you: for she too has been a succourer of many and of
myself.

3 Salute Prisca and Aquila, my fellow-labourers in Christ
4 Jesus, who for my life laid down their own necks; unto
whom not only I give thanks, but also all the churches of
5 the Gentiles; and salute the church that is in their house.

Salute Epaphroditus my beloved, who is a firstfruit of Asia unto Christ. Salute Mary, who bestowed much labour 6 on you. Salute Andronicus and Junias, my kinsmen and 7 my fellow-prisoners, who are notable among the apostles, who have also been in Christ before me. Salute Ampli- 8 atus, my beloved in the Lord. Salute Urbanus, our fellow- 9 labourer in Christ, and Stachys, my beloved. Salute 10 Apelles, the approved in Christ. Salute those who are of Aristobulus' household. Salute Herodion, my kinsman. 11 Salute them of the household of Narcissus who are in the Lord. Salute Tryphacna and Tryphosa, who labour in 12 the Lord. Salute the beloved Persis, who laboured much in the Lord. Salute Rufus, the chosen in the Lord, and 13 his mother and mine. Salute Asyncretus, Phlegon, Hermes, 14 Patrobas, Hermas, and the brethren with them. Salute 15 Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints with them. Salute one another with an 16 holy kiss. All the churches of Christ salute you.

Now I exhort you, brethren, to mark those who make 17 the divisions and the offences contrary to the teaching which ye learned, and avoid them. For such serve not our 18 Lord Christ but their own belly; and by their good words and fair words deceive the hearts of the harmless. For 19 your obedience went abroad unto all; I rejoice therefore over you. but I wish you to be wise as to that which is good, and simple as to that which is evil. And the God 20 of peace will bruise Satan under your feet shortly.

The grace of our Lord Jesus be with you.

Timothy my fellow-labourer salutes you, and Lucius, 21 and Jason, and Sosipater, my kinsmen. I Tertius, who 22 wrote the epistle, salute you in the Lord. Gaius mine 23 host, and the host of the whole church, salutes you. Erastus the steward of the city salutes you, and Quartus the brother.

Now to him that is able to confirm you according to 25 my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for eternal ages but is now manifested, and through the 26

prophetic writings according to the commandment of the eternal God, made known to all the nations for obedience
27 of faith; to the only wise God through Jesus Christ; to whom be the glory for ever and ever. Amen.

TO THE CORINTHIANS FIRST.

- CH. I. PAUL, a called apostle of Christ Jesus through the
2 will of God, and Sosthenes the brother, unto the church of
God which is in Corinth, those sanctified in Christ Jesus,
called to be saints, with all that call upon the name of our
Lord Jesus Christ in every place, where they and we are.
3 Grace unto you and peace, from God our Father and the
Lord Jesus Christ.
- 4 I thank my God always on your behalf for the grace
5 of God which was given you in Christ Jesus; that in every-
thing ye were made rich in him, in all utterance and all
6 knowledge, even as the testimony of Christ was established
7 in you; so that ye come behind in no gift, waiting for the
8 revelation of our Lord Jesus Christ, who will also establish
you unto the end, unreprouable in the day of our Lord
9 Jesus Christ. God is faithful, by whom ye were called
into the fellowship of his Son Jesus Christ our Lord.
- 10 Now I exhort you, brethren, through the name of
our Lord Jesus Christ, that ye all speak the same thing,
and that there be no divisions among you; but that ye
be completed in the same mind and in the same judg-
11 ment. For it was declared unto me concerning you, my
brethren, by those of the house of Chloe, that there are
12 contentions among you. I mean this, that each of you
says, I am of Paul, and I of Apollos, and I of Kephass,

and I of Christ. Has Christ been divided? was Paul 13 crucified for you, or were ye baptized into the name of Paul? I give thanks that I baptized none of you but 14 Crispus and Gaius; that no one might say that ye were 15 baptized into my name. And I baptized also the house- 16 hold of Stephanas; besides, I know not whether I baptized any other; for Christ did not send me to baptize but 17 to preach the Gospel, not in wisdom of utterance, lest the cross of Christ should be made of none effect. For 18 the utterance of the cross is to them that are perishing foolishness; but unto us who are being saved it is God's power. For it is written, *I will destroy the wisdom 19 of the wise, and will reject the understanding of the understanding ones.* Where is the wise? where is the scribe? 20 where is the disputer of this age? did not God make foolish the wisdom of the world? For since in the 21 wisdom of God the world by means of its wisdom knew not God, God was pleased by means of ~~the~~ foolishness of preaching to save them that believe; since both Jews 22 ask signs, and Greeks seek wisdom, but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles fool- 23 ishness, but unto them who are the called, both Jews and 24 Greeks, Christ the power of God and the wisdom of God: because the foolishness of God is wiser than men, and 25 the weakness of God is stronger than men.

For see your calling, brethren, that not many are 26 wise after the flesh, not many mighty, not many noble are among you: but God chose the foolish things of the world 27 that he might put to shame the wise; and God chose the weak things of the world that he might put to shame the things which are strong; and God chose the ignoble things 28 of the world, and the things which are set at nought; the things which are not, that he might bring to nought the things which are, in order that no flesh should glory before 29 God. But of him ye are in Christ Jesus, who was made 30 unto us wisdom from God, and righteousness and sanctification and redemption; that, as it is written, *He that glories, 31 let him glory in the Lord.*

CH. II. AND I, brethren, when I came to you, came announcing unto you the testimony of God not with excellency
2 of speech or wisdom. For I determined not to know any thing among you save Jesus Christ and him crucified.
3 And I was with you in weakness, and in fear, and in much
4 trembling; and my speech and my preaching were not in persuasive speeches of wisdom, but in demonstration
5 of the Spirit and power; in order that your faith might not be in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect, but a wisdom not of this world nor of the rulers of this world that come
7 to nought: but we speak God's wisdom in a mystery, the hidden wisdom which God fore-ordained before the worlds
8 unto our glory, which none of the rulers of this world has known; for had they known it they would not have
9 crucified the Lord of glory. But as it is written, *Things which eye saw not and ear heard not and which entered not into the heart of man, things which God prepared*
10 *for them that love him.* But to us God revealed them through the Spirit. For the Spirit searches all things,
11 even the depths of God. For who among men knows the things of man, save the spirit of the man which is in him? so also the things of God no one has understood
12 save the Spirit of God. And we received, not the spirit of the world but the spirit which is from God; that we might
13 know the things freely given to us by God, which things also we speak, not in speeches taught by man's wisdom, but in those taught by the Spirit, comparing spiritual things
14 with spiritual. But an unspiritual man receives not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spirit-
15 ually examined. But he that is spiritual examines all
16 things, yet he himself is examined by none. *For who knew the mind of the Lord, that he may instruct him?*
But we have the mind of Christ.

CH. III. And I, brethren, was not able to speak unto you as unto spiritual but as carnal, as unto babes in Christ.
2 I fed you with milk not meat; for ye were not yet able.

Nay, nor even now are ye able, for ye are yet carnal. 3
For whereas there is among you envying and conten-
tion, are ye not carnal and walking in the manner of
men? For when one says I am of Paul; and another I 4
am of Apollos; are ye not men? What then is Apollos? 5
And what is Paul? ministers through whom ye believed,
even as the Lord gave to each one. I planted, Apollos 6
watered, but God was giving the growth; so that neither 7
is he that plants any thing, nor he that waters, but God
that gives the growth. And he that plants and he that 8
waters are one; and each will receive his own reward
according to his own labour. For we are God's fellow- 9
labourers; ye are God's tillage, God's building.

According to the grace of God which was given unto 10
me, as a wise master-builder I laid a foundation, and
another builds thereon. But let each see how he builds
thereon. For other foundation can no one lay than what 11
is laid, which is Jesus Christ. But if ~~any~~ one builds 12
upon the foundation gold, silver, precious stones, wood,
grass, straw; each one's work will be made manifest: 13
for the day will declare it, because it is revealed in fire,
and each one's work of what sort it is the fire itself
will prove. If one's work which he built thereon shall 14
abide, he will receive reward; if one's work shall be 15
burned up, he will suffer loss, but he himself will be saved,
yet so as through fire.

Know ye not that ye are God's temple, and that the 16
Spirit of God dwells in you? If any one destroys the 17
temple of God, him will God destroy; for the temple of
God is holy, the which ye are. Let no one deceive him- 18
self: if any one seems to be wise among you in this
age, let him become a fool, that he may become wise.
For the wisdom of this world is foolishness with God. For 19
it is written, *He that takes the wise in their craftiness.*
And again, *The Lord knows the reasonings of the wise,* 20
that they are vain. So then let no one glory in men: for 21
all things are yours, whether Paul, or Apollos, or Kephas, 22
or world, or life, or death, or things present, or things

23 to come, all are yours, and ye are Christ's, and Christ God's.

CH. IV. LET a man so reckon us, as ministers of Christ and

2 stewards of the mysteries of God. Here besides it is re-

3 quired in the stewards that one be found faithful. But with me it is a very small thing that I should be examined by you or by man's day : nay, I do not examine even myself ;

4 for I am conscious to myself of nothing, yet am I not hereby justified ; but he that examines me is the Lord.

5 So then judge not anything before the time, until the Lord come, who will both enlighten the hidden things of darkness and manifest the counsels of the hearts ; and then shall the praise be given to each one from God.

6 And these things, brethren, I transferred in a figure to myself and Apollos for your sakes ; that in us ye might learn not to go beyond what is written, that ye be

7 not puffed up, each for the one against the other. For who distinguishes thee ? and what hast thou that thou didst not receive ? but if thou didst receive it, why dost

8 thou glory as if thou didst not receive it ? Already ye are filled full, already ye became rich ; ye reigned as kings without us : and I would at least ye did reign as

9 kings, that we also might reign as kings with you. For I think God set forth us the apostles last, as persons sentenced to death ; for we were made a spectacle unto the

10 world and angels and men. We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are

11 strong ; ye are glorious, but we are without honour. Even unto this very hour we both hunger, and thirst, and are

12 naked, and are buffeted, and are wanderers, and labour working with our own hands : being reviled, we bless ;

13 being persecuted, we endure ; being defamed, we beseech ; we were made as the filth of the world, the offscouring of all things unto this day.

14 I write not these things to shame you, but as my

15 beloved children I admonish you. For though ye have ten thousand schoolmasters in Christ, yet not many fathers : for in Christ Jesus I begot you through the

gospel. I exhort you, therefore, become imitators of me. 16
For this very cause I sent unto you Timothy, who is my 17
child beloved and faithful in the Lord, who will bring to
your remembrance my ways which are in Christ Jesus,
even as I teach every where in every church. Now some 18
were puffed up, as though I were not coming to you; but 19
I will come to you shortly, if the Lord will, and will know,
not the speech of them who are puffed up, but the power;
for the kingdom of God is not in word, but in power. 20
What will ye? that I come unto you with a rod, or in 21
love and the spirit of meekness? CH.

COMMONLY it is reported that there is fornication among v.
you, and such fornication as is not even among the Gentiles,
so that one has his father's wife. And ye are puffed up, 2
and were not rather sorry, that he who did this deed
might be taken from among you. For I verily, absent 3
in body, but present in spirit, have judged already, as
though I were present, him that has so wrought this;
in the name of the Lord Jesus, when ye are gathered 4
together, and my spirit, with the power of our Lord Jesus,
to deliver up such an one unto Satan for the destruction 5
of the flesh, that the spirit may be saved in the day of the
Lord Jesus. Your glorying is not good. Know ye not 6
that a little leaven leavens the whole lump? Purge out 7
the old leaven, that ye may be a new lump, even as ye
are unleavened; for our passover also was sacrificed,
Christ. So then let us keep the feast, not in old leaven, 8
neither in leaven of viciousness and wickedness, but in
unleavened bread of sincerity and truth.

I wrote unto you in the epistle not to company with 9
fornicators; not altogether with the fornicators of this 10
world, or with the covetous and extortioners or idolaters,
for then ye ought to go out of the world. But as it 11
is I wrote unto you not to company with any one, if
called a brother he be a fornicator, or covetous, or an
idolater, or a reviler, or a drunkard, or an extortioner; with
such an one no not to eat. For what have I to do with 12
judging them that are without? do not ye judge them that

13 are within? But them that are without God will judge.
Put away the evil person from among yourselves.

CH. VI. DARE any of you, having a matter against another, be
2 judged before the unjust and not before the saints? What?
do ye not know that the saints shall judge the world? and
if the world is judged before you, are ye unworthy of the
3 smallest judgments? Know ye not that we shall judge
4 angels? how much more things that pertain to this life? If
then ye have judgments about things pertaining to this life,
are ye setting them to judge who are set at nought in the
5 church? I speak to your shame. Is it so, that there is not
even one wise man among you who will be liable to discern
6 between his brethren? But is brother judged with brother,
7 and that before unbelievers? Now indeed it is commonly a
fault in you that ye have judgments with one another. Why
do ye not rather suffer yourselves to be wronged? why do
8 ye not rather suffer yourselves to be defrauded? But ye
9 wrong, and defraud, and that too brethren. What? know
ye not that unjust men shall not inherit God's kingdom?
Be not deceived; neither fornicators, nor idolaters, nor
adulterers, nor effeminate, nor abusers of themselves with
10 men, nor thieves, nor covetous, nor drunkards, nor revilers,
11 nor extortioners, shall inherit God's kingdom. And such
were some of you: but ye washed yourselves, but ye were
sanctified, but ye were justified in the name of the Lord
Jesus Christ and in the Spirit of our God.

12 All things are lawful for me, but not all things are
expedient: all things are lawful for me, but I will not be
13 brought under the power of any thing. Meats for the
belly, and the belly for meats; but God will bring to
nought both it and them. Now the body is not for
fornication, but for the Lord, and the Lord for the body;
14 and God both raised the Lord, and will raise up us by
15 his power. Know ye not that your bodies are members
of Christ? shall I then take the members of the Christ,
and make them members of an harlot? God forbid.
16 What? know ye not that he who is joined to the harlot is
one body? *For the two, says he, shall become one flesh.*

But he that is joined unto the Lord is one spirit. Flee 17, 18 fornication. Every other sin that a man does is outside the body; but he that commits fornication sins against his own body. What? know ye not that your body is a 19 temple of the Holy Spirit in you, which ye have from God, and ye are not your own? For ye were bought with a 20 price; therefore glorify God in your body. CH.

Now concerning the things whereof ye wrote, it is VII. good for a man not to touch a woman. But because of 2 fornications let each have his own wife, and let each woman have her own husband. Let the husband render 3 unto the wife her due, and in like manner also the wife unto the husband. The wife has not authority over her 4 own body, but the husband: and in like manner also the husband has not authority over his own body, but the wife. Defraud not one another, except it be with consent for 5 a time, that ye may be free for prayer and be together again, in order that Satan tempt you not because of your incontinence. But this I say by way of permission, not 6 by way of commandment. Rather I would that all men 7 were even as I myself; but each has his own gift from God, one after this manner, and another after that.

Now I say to the unmarried and to the widows, It is 8 good for them if they abide even as I; but if they have 9 not continence, let them marry; for it is better to marry than to burn. And unto the married I command, not I 10 but the Lord, That a wife be not separated from a husband; but if she be separated, let her abide unmarried, 11 or be reconciled to the husband: and that a husband leave not a wife. But to the rest say I, not the Lord, 12 If any brother has a wife that believes not, and she consents to dwell with him, let him not leave her; and if 13 any woman has an husband that believes not, and he consents to dwell with her, let her not leave the husband. For the husband that believes not is sanctified in the wife, 14 and the wife that believes not is sanctified in the brother; else your children are unclean, but now are they holy. But if he that believes not separate himself, he may 15

separate; the brother or the sister has not been put under bondage in such cases. But God has called you
16 in peace. For how knowest thou, O wife, whether thou shalt save the husband? or how knowest thou, O man,
17 whether thou shalt save the wife? Only as the Lord has divided to each, as God has called each, so let him walk.
18 And so I appoint in all the churches. Was any one called being circumcised? let him not become uncircumcised; has any one been called in uncircumcision? let him not
19 be circumcised. Circumcision is nothing, and uncircumcision is nothing, but keeping of the commandments of
20 God. Let each abide in the same calling wherein he was called. Wast thou called being a slave? care not for it:
22 but even if thou canst become free, use it rather. For the slave who was called in the Lord, is the Lord's freeman: in like manner he that was called, being free,
23 is Christ's slave. Ye were bought with a price; become
24 not slaves of men. Brethren, in that state wherein each was called, therein let him abide with God.

25 Now concerning the virgins I have no commandment of the Lord; but I give my mind, as one that has found
26 mercy of the Lord to be faithful. I consider therefore that this is good on account of the present necessity, that it is
27 good for a man so to be. Hast thou been bound unto a wife? seek not to be loosed; hast thou been loosed from
28 a wife? seek not a wife. But if thou hast married, thou sinnedst not; and if the virgin has married, she sinned not; yet such shall have affliction in the flesh, and I am
29 sparing you. But this I say, brethren, the time is shortened; it remains, that both they that have wives be as though
30 they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not;
31 and they that buy, as though they possessed not; and they that use the world, as not using it to the full: for the fashion
32 of this world passes away. But I would have you to be without anxiety. He that is unmarried is anxious about the things of the Lord, how he shall please the Lord:
33 but he that married is anxious about the things of the

world, how he shall please his wife. There is a difference 34
also between the wife and the virgin. The unmarried
woman is anxious about the things of the Lord, that she
may be holy both in body and spirit; but she that
married is anxious about the things of the world, how she
shall please her husband. And this I speak for your own 35
profit; not that I may cast a snare upon you, but for that
which is seemly, and that ye may attend upon the Lord
without distraction. But if any one thinks that he 36
behaves basely toward his virgin, if she be past the
flower of her age, and need so require, let him do what
he will; he sins not, let them marry. But he that 37
stands stedfast in his heart, having no necessity, and
has power with respect to his own will, and has judged
this in his own heart that he will keep his virgin,
will do well. So then both he that gives his own virgin 38
in marriage does well; and he that gives her not in
marriage will do better. A wife is bound as long as 39
her husband lives; but if the husband be dead, she is at
liberty to be married to whom she will, only in the Lord.
But she is more blessed if she so abide, after my mind: 40
and I think also that I have the Spirit of God. CH.

Now concerning the things offered unto idols, we VIII.
know that we all have knowledge. Knowledge puffs up,
but love builds up. If any one thinks that he knows 2
any thing, he knows not yet as he ought to know. But 3
if any one loves God, the same is known by him. Con- 4
cerning therefore the eating of the things offered unto
idols, we know that there is no idol in the world, and that
there is no God but one. For though there are gods so 5
called, whether in heaven or on earth (as there are gods
many, and lords many); yet to us there is one God the 6
Father, of whom are all things, and we unto him; and one
Lord Jesus Christ, through whom are all things, and we
through him. Howbeit the knowledge is not in all; but 7
some from custom with respect to the idol until now, eat
it as a thing offered unto an idol; and their conscience
being weak is defiled. But food will not present us to 8

- God: neither if we eat, are we the better, nor if we eat
9 not, are we the worse. But see lest by any means this
authority of yours become a stumbling-block to the weak.
10 For if any one see thee who hast knowledge sitting at
meat in an idol's temple, will not the conscience of him
who is weak be emboldened to eat the things offered to
11 idols? For he that is weak perishes by thy knowledge;
12 the brother for whom Christ died! But when ye thus sin
against the brethren and wound their weak conscience,
13 ye sin against Christ. Wherefore, if food makes my
brother to offend, I will eat no flesh for ever, lest I make
my brother to offend.

- CH. IX. AM I not free? am I not an apostle? have I not seen
2 Jesus our Lord? are not ye my work in the Lord? If I
am not an apostle unto others, yet I am at least to you:
3 for the seal of mine apostleship ye are in the Lord. My
4 defence to them that examine me is this. Have we not
5 authority to eat and drink? Have we not authority to lead
about a sister as a wife, as well as the other apostles, and
6 the brethren of the Lord, and Kephas? Or have I only
7 and Barnabas, no authority to forbear working? Who
ever serves as a soldier at his own charges? who plants a
vineyard, and eats not the fruit thereof? or who shepherds
8 a flock, and eats not of the milk of the flock? Speak I
these things in the manner of men? or says not the law
9 also these things? For it is written in the law of Moses,
Thou shalt not muzzle an ox treading out corn. Is it
10 for the oxen that God cares? Or says he it altogether
for our sakes? For for our sakes it was written, that he
that plows ought to plow in hope, and he that threshes
11 in hope of partaking. If we sowed unto you the things
that are spiritual, is it a great thing if we shall reap your
12 carnal things? If others partake of authority over you,
do not we more? Nevertheless we used not this authority;
but we bear all things, that we may not cause any hind-
13 rance to the gospel of Christ. Know ye not that they
who work about the holy things eat the things of the
temple? they who wait at the altar share with the altar?

Thus also the Lord commanded to those who declare the 14
gospel that they should live by the gospel; but I have used 15
none of these things. And I write not these things, that
it should be so in my case: for it were good for me to
die, rather than that any one should make my glorying
void. For if I preach the gospel, I have nothing to glory 16
of; for necessity is laid upon me; for, woe is unto me if
I preach not the gospel! For if I do this thing willingly, 17
I have a reward: but if unwillingly, I have a stewardship
entrusted to me. What then is my reward? That when 18
I preach I may make the gospel without charge, so that
I use not my authority to the full in the gospel. For 19
though free from all men, I made myself servant unto all,
that I might gain the more; and unto the Jews I became 20
as a Jew, that I might gain Jews; to them under law,
as under law, not being myself under law, that I might
gain them under law; to them without law, as without 21
law, (not being without law to God, but under law to
Christ,) that I might gain them without law; to the weak 22
I became weak, that I might gain the weak: I am become
all things to all men, that I may by all means save some.
And all things I do for the gospel's sake, that I may be- 23
come a partaker thereof with others. Know ye not that 24
they who run in a race run all, but one receives the
prize? So run that ye may lay hold of it. And every 25
one that contends in the games is temperate in all things;
they indeed to receive a corruptible crown, but we an in-
corruptible. I therefore so run, not as uncertainly; so 26
fight I, as not beating the air; but I chastise my body, 27
and bring it into subjection, lest by any means, when I
have preached to others, I myself should be rejected. CH.

For I would not have you ignorant, brethren, that X.
all our fathers were under the cloud, and all passed
through the sea, and were all baptized into Moses in the 2
cloud and in the sea; and did all eat the same spiritual 3
food, and did all drink the same spiritual drink: for 4
they continued to drink out of a spiritual rock follow-
ing them, and the rock was Christ: but in the greater part 5

of them God had no pleasure; for they were overthrown
6 in the wilderness. Now these things were done as types
for us, to the intent we should not lust after bad things, as
7 they also lusted. Neither be ye idolaters, even as some
of them; as it is written, *The people sat down to eat and*
8 *drink, and rose up to dance.* Neither let us commit fornication,
even as some of them committed, and there fell in
9 one day three and twenty thousand. Neither let us tempt
the Lord, even as some of them tempted, and perished
10 by the serpents. Neither murmur ye, as some of them
11 murmured, and perished by the destroyer. Now these
things happened unto them by way of type, and were
written for our admonition, unto whom the ends of
12 the ages have reached. Wherefore let him that thinks
13 he stands take heed lest he fall. There has no temptation
taken you save such as belongs to man: but God
is faithful, who will not suffer you to be tempted above
what ye are able; but will make with the temptation the
issue also, that ye may be able to bear it.

14, 15 Wherefore, my beloved, flee from idolatry. I speak
16 as to wise men; judge ye what I say. The cup of blessing
which we bless, is it not a fellowship of the blood of
Christ? The loaf which we break, is it not a fellow-
17 ship of the body of Christ? Because we the many are
one loaf, one body: for we all partake of the one loaf.
18 See Israel after the flesh: are not they who eat the sacrifices
19 fellow-partakers of the altar? What say I then? that
what is offered to idols is any thing? or that an idol is
20 any thing? Nay, but that the things which they sacrifice,
they sacrifice to demons and not to God: and I would not
21 that ye should be fellow-partakers with the demons. Ye cannot
22 drink a cup of the Lord, and a cup of demons: ye cannot
partake of a table of the Lord, and a table of demons.
What? Do we provoke the Lord to jealousy? are we stronger
than he?

23 All things are lawful, but not all things are expedient:
24 all things are lawful, but not all things edify. Let no
25 one seek his own but his neighbour's good. Whatsoever

is sold in the shambles, that eat, examining nothing for conscience' sake : *For the earth is the Lord's, and the ful- 26*
ness thereof. If any of the unbelieving calls you, and ye 27
desire to go ; whatsoever is set before you, eat, examining
nothing for conscience' sake. But if any one say unto 28
you, This is sacred to idols, eat not for his sake that
shewed it and for conscience' sake. Conscience, I say, not 29
thine own, but that of the other. For why is my liberty
judged by another conscience ? If I partake with thanks, 30
why am I evil spoken of for that for which I give thanks ?
Whether therefore ye eat or drink, or whatsoever ye do, do 31
all to the glory of God. Give none occasion of stumbling, 32
neither to Jews, nor to Greeks, nor to the church of God ;
even as I also please all in all things, not seeking mine 33
own profit, but that of the many, that they may be saved. CH.
BECOME imitators of me, even as I also am of Christ. XI.

Now I praise you, that ye remember me in all things, 2
and hold fast the traditions even as I delivered them
to you. But I would have you know that the head 3
of every man is Christ, and the head of woman is the
man, and the head of Christ is God. Every man pray- 4
ing or prophesying, having his head covered, dishonours
his head. But every woman praying or prophesying with 5
the head uncovered dishonours her head : for it is one and
the same thing as if she were shaven. For if a woman 6
is not covered, let her also be shorn : but if it be dis-
graceful for a woman to be shorn or shaven, let her be
covered. For a man ought not to cover his head, for- 7
asmuch as he is God's image and glory : but the woman
is man's glory. For man is not from woman, but woman 8
from man ; but neither was man created on account of 9
the woman, but woman on account of the man. For 10
this cause ought the woman to have a token of authority
on the head on account of the angels. Nevertheless neither 11
is woman without man nor man without woman, in the
Lord ; for as the woman is from the man, so also is the 12
man by the woman ; but all things from God. Judge in 13
yourselves : is it seemly for a woman to pray unto God

14 uncovered? Does not even nature itself teach you, that,
15 if a man have long hair, it is a dishonour unto him; but
if a woman have long hair, it is a glory to her? for the
hair has been given her for a covering.

16 But if any one seems to be contentious, we have no
such custom, neither the churches of God.

17 Now while enjoining this I praise you not that ye come
18 together not for the better, but for the worse. For first,
when ye come together in a church-assembly, I hear that
19 divisions exist among you, and I partly believe it. For
there must be also sects among you, that they who are
20 approved may become manifest among you. When ye
come together therefore into one place, there is no eating
21 of the Lord's supper; for in eating each takes his own
supper beforehand; and one is hungry, and another is
22 drunken. What? have ye not houses to eat and drink
in? or despise ye the church of God, and put them to
shame that have not? What can I say to you? shall
23 I praise you? in this I praise you not. For I received
from the Lord that which also I delivered unto you,
That the Lord Jesus in the night in which he was de-
24 livered up took a loaf, and having given thanks, he brake
it and said: This is my body, which is for you; this
25 do in remembrance of me. In the same manner also
the cup, after he supped, saying, This cup is the new
covenant in my blood: this do, as oft as ye drink, in
26 remembrance of me. For as often as ye eat this bread
and drink the cup, ye declare the Lord's death till he
27 come. Wherefore whosoever eats the bread or drinks
the cup of the Lord unworthily, shall be guilty of the
28 body and the blood of the Lord. But let a man prove
himself, and so let him eat of the bread and drink of
29 the cup; for he that eats and drinks, eats and drinks
30 judgment to himself, by not discerning the body. For
this cause many are weak and sickly among you, and
31 a considerable number fall asleep. But if we discerned
32 ourselves, we should not be judged. But when we are
judged, we are chastened by the Lord, that we may not

be condemned with the world. Wherefore, my brethren, 33
when ye come together to eat, wait one for another. If 34
any one hunger, let him eat at home, that ye come not
together unto judgment. And the rest I will appoint when
I come.

Now concerning the spiritual gifts, brethren, I would CH.
not have you ignorant. Ye know that when ye were Gen- XII.
tiles, ye were carried away unto the dumb idols, as ye
might be led. Wherefore I make known to you that no 3
one speaking in the Spirit of God says, Jesus is accursed :
and no one can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same Spirit ; 4
and there are diversities of ministrations, and the same 5
Lord : and there are diversities of operations, but the same 6
God who operates all in all. But to each is given the 7
manifestation of the Spirit for profit. For to one is given 8
through the Spirit a word of wisdom ; and to another a
word of knowledge according to the same Spirit ; to another 9
faith in the same Spirit : and to another gifts of healings
in the one Spirit ; and to another operations of powers ; 10
and to another prophecy ; and to another a discerning of
spirits ; to another kinds of tongues ; and to another
interpretation of tongues ; but all these operates the one 11
and selfsame Spirit, dividing severally to each as he wills.

For as the body is one, and has many members, and 12
all the members of the body being many are one body, so
also is the Christ ; for in one Spirit we were all baptized 13
into one body, whether Jews or Greeks, whether bond
or free ; and were all made to drink of one Spirit. For 14
the body is not one member, but many. If the foot should 15
say, Because I am not a hand, I am not of the body ; it
is not therefore not of the body. And if the ear should 16
say, Because I am not an eye, I am not of the body ; it is
not therefore not of the body. If the whole body were an 17
eye, where were the hearing ? If the whole were hearing,
where were the smelling ? But now God put the mem- 18
bers each one of them in the body, even as he willed. And 19
if they were all one member, where were the body ? But 20

21 now are there many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; or
22 again the head to the feet, I have no need of you; nay, much more the members of the body which seem to be
23 more feeble are necessary: and those which we think to be less honourable parts of the body, upon them we bestow more abundant honour; and our uncomely parts
24 have more abundant comeliness; but our comely parts have no need. Yet God tempered the body together, having given more abundant honour to the part which lacked,
25 that there should not be divisions in the body, but that the members should have the same anxiety one for another.
26 And whether one member suffers, all the members suffer with it; whether a member is honoured, all the mem-
27 bers rejoice with it. Now ye are the body of Christ, and
28 members severally. And God put some in the church, first apostles, secondly prophets, thirdly teachers, then mighty powers, then gifts of healings, helpings, govern-
29 ings, kinds of tongues. Are all apostles? are all prophets?
30 are all teachers? are all workers of mighty powers? have all gifts of healings? do all speak with tongues? do all
31 interpret? But desire earnestly the greater gifts: and moreover I shew unto you an exceedingly excellent way.

CH. XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a tink-
2 ling cymbal. And if I have prophecy, and know all the mysteries, and all the knowledge; and if I have all the faith so as to remove mountains, but have not love, I am
3 nothing. And if I give away all my goods in food, and if I deliver up my body that I may be burned, but have
4 not love, it profits me nothing. Love is long-suffering, love is kind, love envies not, love vaunts not itself, is
5 not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, reckons not the evil,
6 rejoices not at unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.

8 Love never fails: but whether there be prophecies,

they will be brought to nought ; whether there be tongues, they will cease ; whether there be knowledge, it will be brought to nought. For we know in part, and we prophesy in part. But when that which is perfect is come, 9 that which is in part will be brought to nought. When 11 I was a child, I spake as a child, I thought as a child, I reckoned as a child : now that I am become a man, I have brought to nought the things of the child. For we see 12 now through a mirror in obscure outline, but then face to face : now I know in part ; but then shall I know fully, even as also I was known fully. And now there abide faith, hope, 13 love, these three ; but the greatest of these is love. CH.

Pursue love, but desire earnestly the spiritual gifts, XIV. yet rather that ye may prophesy. For he that speaks 2 in a tongue speaks not unto men but unto God : for no one hears, and in spirit he speaks mysteries. But he that 3 prophesies speaks unto men edification, and exhortation, and comfort. He that speaks in a tongue edifies himself ; 4 but he that prophesies edifies a church. And I would 5 have you all speak with tongues, yet rather that ye should prophesy : greater is he that prophesies than he that speaks with tongues, except he interpret, that the church may receive edification. And now, brethren, if I come 6 unto you speaking with tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching ? Nevertheless 7 things without life giving sound, whether pipe or harp, if they give not a distinction in the notes, how shall that be known which is piped or harped ? For even if a trumpet 8 give an uncertain sound, who will prepare himself for war ? So likewise ye, unless ye utter by the tongue a 9 distinct discourse, how shall that be known which is spoken ? for ye will be speaking into air. There are, 10 it may be, so many kinds of voices in the world, and none is voiceless. If therefore I know not the power 11 of the voice, I shall be unto him that speaks a stranger, and he that speaks a stranger in my estimation. So 12 also ye, forasmuch as ye are earnestly desirous of spirits,

- seek that ye may abound to the edification of the church.
- 13 Wherefore let him that speaks in a tongue pray that he
14 may interpret. For if I pray in a tongue, my spirit
15 prays, but my understanding is unfruitful. What is it
then? I will pray with the spirit, but I will pray with the
understanding also: I will sing with the spirit, but I will
16 sing with the understanding also. Else if thou bless
in spirit, how shall he that fills the place of the private
person say the Amen at thy giving of thanks, since he
17 knows not what thou sayest? For thou givest thanks well,
18 but the other is not edified. I thank God I speak in a
19 tongue more than ye all; yet in a church I had rather
speak five words with my understanding, that I may
instruct others also, than ten thousand words in a tongue.
- 20 Brethren, become not children in your minds: howbeit
in viciousness be babes, but in your minds become perfect.
- 21 In the law it is written, *With men of other tongues and with
the lips of others will I speak unto this people; and yet for*
22 *all that they will not hearken to me, says the Lord.* So that
the tongues are a sign not for them that believe but for
the unbelieving; but prophecy is not for the unbelieving
23 but for them that believe. If therefore the whole church
come together into one place and all speak with tongues,
and there come in private or unbelieving persons, will
24 they not say that ye are mad? But if all prophesy, and
there come in one that is unbelieving or private, he is
25 convicted by all, he is examined by all; the secrets of his
heart become manifest, and so falling on his face he will
worship God, reporting that God is indeed among you.
- 26 How is it then, brethren? when ye come together,
each has a psalm, has a doctrine, has a revelation, has a
tongue, has an interpretation; let all things be done unto
27 edification. If any one speaks in a tongue, let it be by two,
or at the most by three, and in turn, and let one inter-
28 pret; but if there be no interpreter, let him keep silence
in a church, and let him speak to himself and to God.
29 And as to prophets, let two or three speak, and let the others
30 discern. But if a revelation be made to another sitting by,

let the first keep silence. For ye can all prophesy one by 31
one, that all may learn, and all be exhorted. And the 32
spirits of prophets are subject to prophets; for God is not 33
a God of tumult, but of peace.

As in all the churches of the saints, let the women keep 34
silence in the churches: for it is not permitted unto them
to speak; but let them be subject, even as also the law
says. And if they wish to learn any thing, let them ask 35
their own husbands at home: for it is disgraceful for a
woman to speak in a church. Did the word of God come 36
forth from you, or reached it unto you alone?

If any one thinks himself to be a prophet or spiritual, 37
let him know fully that the things which I write unto
you are the Lord's. But if any does not know, he is 38
not known. Wherefore, my brethren, desire earnestly to 39
prophesy, and forbid not to speak with tongues. But let 40
all things be done seemly and in order. CH.

AND I make known unto you, brethren, the gospel which xv.
I preached unto you, which also ye received, in which also
ye stand; by which also ye are being saved, if ye hold 2
fast the words in which I preached it unto you, unless ye
believed in vain. For I delivered unto you among the first 3
that which I also received, that Christ died for our sins
according to the scriptures, and that he was buried, and 4
that he has been raised the third day according to the scrip-
tures; and that he appeared to Kephas, then to the twelve. 5
After that, he appeared to above five hundred brethren 6
at once; of whom the greater part abide unto this present,
but some are fallen asleep. After that he appeared to 7
James, then to all the apostles. And last of all he 8
appeared to me also, as the one born out of due time.
For I am the least of the apostles, that am not fit to be 9
called an apostle, because I persecuted the church of God;
but by the grace of God I am what I am, and his grace 10
which came to me was not in vain, but I laboured more
abundantly than they all; yet not I but the grace of God
with me. Whether then it were I or they, so we preach 11
and so ye believed.

- 12 But if Christ is preached that he has been raised from
the dead, how say some among you that there is no resur-
13 rection of the dead? If there is no resurrection of the
14 dead, neither has Christ been raised: but if Christ has
not been raised, then vain is also our preaching, vain is
15 also your faith; and we are also found false witnesses
of God, because we bare witness respecting God that he
raised Christ; whom he raised not, if so be that the dead
16 are not raised. For if the dead are not raised, neither has
17 Christ been raised: and if Christ has not been raised, your
18 faith is purposeless; ye are yet in your sins, and there-
19 fore they who fell asleep in Christ perished. If only in
this life we have had hope in Christ, we are more to be
20 pitied than all men. But now has Christ been raised
from the dead, the firstfruits of them who have fallen
21 asleep. For since by man is death, by man is also a
22 resurrection of the dead. For as in the Adam all die,
23 so also in the Christ will all be quickened. But each in
his own order: the firstfruits Christ, afterward they that
24 are Christ's at his coming, then the end, when he de-
livers up the kingdom to God and the Father; when he
shall have brought to nought all rule and all authority
25 and power. For he must reign, *Till he put all the enemies*
26 *under his feet.* The last enemy that is to be brought to
27 nought is death. For he subjected all things under his
feet. But when he says *All things have been subjected*, it
is manifest that it is with the exception of him who did
28 subject the all things to him. And when the all things
shall be subjected to him, then also will the Son himself
be made subject unto him that subjected the all things
unto him, that God may be all in all.
- 29 Else what shall they do who get themselves baptized on
behalf of the dead? if the dead are not raised at all, why
do they then get themselves baptized on their behalf?
- 30, 31 Why are we also in peril every hour? Daily do I die; yea,
by the glorying of you which I have in Christ Jesus our
32 Lord. If in the manner of men I fought with beasts in
Ephesus, what is the profit to me? if the dead are not

raised, *Let us eat and drink ; for to-morrow we die.* Be not 33
deceived ; evil communications corrupt good manners.
Be sober rightly, and sin not ; for some have no knowledge 34
of God ; I speak to your shame.

But some one will say, How are the dead raised ? and 35
with what manner of body do they come ? Thou fool, that 36
which thou sowest is not quickened, except it die ; and 37
that which thou sowest, thou sowest not the body that shall
be, but a bare grain it may be of wheat or some of the
others : but God gives it a body even as he pleased ; and to 38
each of the seeds its own body. All flesh is not the same 39
flesh, but there is one of men, another flesh of beasts,
another flesh of birds, and another of fishes. There are 40
both bodies heavenly, and bodies earthly ; but the glory
of the heavenly is different, and that of the earthly dif-
ferent. There is one glory of the sun, and another glory 41
of the moon, and another glory of the stars : for star
differs from star in glory. So also is the resurrection of 42
the dead. It is sown in corruption, it is raised in incor-
ruption : it is sown in dishonour, it is raised in glory ; it 43
is sown in weakness, it is raised in power. It is sown an 44
unspiritual body, it is raised a spiritual body. If there is
an unspiritual body, there is also a spiritual. So also it is 45
written, *The first man Adam became a living soul ;* the last
Adam a life-giving spirit. Howbeit the spiritual is not first 46
but the unspiritual, afterward the spiritual. The first 47
man is of earth, earthly ; the second man is from heaven.
As is the earthly, such are they also that are earthly : and 48
as is the heavenly, such are they also that are heavenly :
and even as we bore the image of the earthly, let us also 49
bear the image of the heavenly.

And this I say, brethren, that flesh and blood cannot 50
inherit the kingdom of God ; neither does corruption
inherit incorruption. Behold, I tell you a mystery ; we 51
shall not all sleep, but we shall all be changed, in a mo- 52
ment, in the twinkling of an eye, at the last trumpet ; for
it will sound, and the dead will be raised incorruptible, and
we shall be changed. For this corruptible must put on 53

- incorruption, and this mortal must put on immortality.
- 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the word that is written, *Death*
- 55 *was swallowed up in victory*. O death, where is thy
- 56 victory? O death, where is thy sting? Now the sting
- 57 of death is sin; and the power of sin is the law. But thanks be to God who gives us the victory through our
- 58 Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, immovable, abounding in the work of the Lord always, knowing that your labour is not vain in the Lord.
- CH. XVI. Now concerning the collection for the saints, as I ap-
- 2 pointed to the churches of Galatia, so do ye also. Upon the first day of the week let each of you lay by him treasuring up whatsoever he be prospered in, that there be not collec-
- 3 tions when I come. And when I have arrived, whomsoever ye shall have approved, them will I send with letters to
- 4 carry your gratuity unto Jerusalem; and if it be worth
- 5 while that I go also, they shall go with me. But I will come unto you, when I shall have passed through Mace-
- 6 donia; for I do pass through Macedonia, and it may be I will abide, or even winter with you, that ye may send me
- 7 forward whithersoever I go. For I desire not to see you now in passing: for I hope to tarry some time with you,
- 8 if the Lord permit. But I shall tarry at Ephesus until
- 9 the Pentecost; for a great and effective door is opened unto me, and adversaries are many.
- 10 But if Timothy come, see that he be with you without fear; for he works the work of the Lord as I also do;
- 11 let none therefore set him at nought. But send him forward in peace, that he may come unto me; for I am waiting for him with the brethren.
- 12 But about the brother Apollos, I exhorted him much to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have a good opportunity.
- 13 Watch ye, stand in the faith, quit you like men, be
- 14 strong. Let all your acts be done in love.

Now I exhort you, brethren, (ye know the house of 15
Stephanas, that it is the firstfruits of Achaia, and that
they appointed themselves to minister unto the saints,) 16
that ye also be subject unto such, and to every one that
works with us, and labours. I rejoyce at the coming of 17
Stephanas and Fortunatus and Achaicus: for that which
was lacking on your part they filled up; for they refreshed 18
my spirit and yours. Know well therefore them that are
such.

The churches of Asia salute you. Aquila and Prisca 19
salute you much in the Lord, with the church that is
in their house. All the brethren salute you. Salute one 20
another with an holy kiss.

The salutation of me Paul with mine own hand. If 21, 22
any one loves not the Lord, let him be accursed. The
Lord comes. The grace of the Lord Jesus be with you. 23
My love be with you all in Christ Jesus. 24

TO THE CORINTHIANS SECOND.

PAUL, an apostle of Jesus Christ through the will of CH. I.
God, and Timothy the brother, unto the church of God
which is in Corinth, with all the saints that are in the
whole of Achaia. Grace be to you and peace from God 2
our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus 3
Christ, the Father of mercies, and God of all comfort, who 4
comforts us in all our affliction, that we may be able to
comfort them who are in any affliction by the comfort
wherewith we ourselves are comforted by God; because 5
as the sufferings of Christ abound unto us, so our com-
fort also abounds through Christ. And whether we are 6
afflicted, it is for your comfort and salvation; whether

we are comforted, it is for your comfort, which is effective in the patience of the same sufferings which we also
7 suffer. And our hope is stedfast for you, knowing that as ye are partakers of the sufferings, so are ye also of the comfort.

8 For we would not, brethren, have you ignorant of our affliction which happened in Asia, that we were burdened exceedingly, above our power, insomuch that we despaired
9 even of life: yea, we ourselves have had within ourselves the answer of death, that we should not be trusting in ourselves, but in God who raises the dead; who delivered us
10 from so great a death and will deliver; in whom we have hoped that he will also yet deliver; ye also helping together by supplication on our behalf, that for the gift bestowed upon us by means of many persons, thanks may
11 be given by many on our behalf. For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in carnal wisdom but in the grace of God, we conducted ourselves in the world, and more
12 abundantly toward you. For we write none other things unto you than what ye read or even know fully; and I
13 hope ye will know fully unto the end; even as also ye knew us in part, that we are your glorying, even as ye also are ours in the day of our Lord Jesus.

15 And in this confidence I wished to come unto you before, that ye might have a second benefit; and through you to pass into Macedonia, and to come again from Macedonia
16 unto you, and by you to be sent forward into Judaea. When therefore I wished this, did I act with levity? or the things that I purpose, do I purpose according to the flesh, that with me there may be the yea yea, and the nay nay?
17 But God is faithful, that our word to you is not yea and nay. For the Son of God, Christ Jesus, who was preached among you by us, by me and Silvanus and Timothy, did
18 not become yea and nay, but yea is in him. For however many are the promises of God, in him is the yea; wherefore also through him is the Amen, for glory unto
19 God by us. Now he who confirms us with you in respect

to Christ, and who anointed us, is God ; who also sealed us 22
and gave the earnest of the Spirit in our hearts.

But I call upon God for a witness upon my soul, that to 23
spare you I came no more unto Corinth ; not that we 24
exercise dominion over your faith, but are fellow-helpers of
your joy ; for ye stand in the faith. CH.

BUT I judged this with myself, that I would not 11.
come again to you in sorrow. For if I make you sorry, 2
who then is he that makes me glad but the same who is
made sorry by me ? And I wrote this very thing, lest 3
when I came, I might have sorrow from them of whom I
ought to have joy ; confident in you all, that my joy is the
joy of you all. For out of much affliction and anguish 4
of heart I wrote unto you with many tears ; not that ye
might be made sorry, but that ye might know the love
which I have more abundantly toward you.

But if any one has made sorrow, he has not made 5
sorrow to me, but in part (that I press not heavily) to you
all. Sufficient to such a one is this punishment, which 6
was inflicted by the greater number ; so that contrariwise 7
ye ought rather to forgive and comfort, lest by any means
such a one should be swallowed up with the more abund-
ant sorrow. Wherefore I exhort you to ratify your love 8
toward him. For to this end also did I write, that I might 9
know your approved character, whether ye are obedient in
all things. To whom ye forgive any thing, I forgive also : 10
for what I have forgiven, if I have forgiven anything, for
your sakes I did it in the face of Christ, that no advantage 11
might be gained over us by Satan ; for we are not ignorant
of his devices.

And when I came into the Troad for the gospel of Christ, 12
and a door was opened unto me in the Lord, I had no rest 13
in my spirit because I found not Titus my brother ; but I
took my leave of them, and went forth into Macedonia.

Now thanks be unto God, who always leads us in 14
triumph in Christ, and manifests the savour of his know-
ledge through us in every place ; because we are unto God 15
a sweet savour of Christ in them that are being saved, and

16 in them that are perishing; to the one a savour of death
unto death, to the other a savour of life unto life. And
17 who is sufficient for these things? For we are not as the
many, adulterating the word of God; but as of sincerity,
but as of God, before God in Christ we speak.

CH. III. Do we begin again to commend ourselves? or need we,
as some, epistles of commendation to you or from you?

2 Ye are our epistle written in our hearts, known and read
3 by all men; being manifested that ye are an epistle of
Christ ministered by us, written not with ink but the Spirit
of the living God, not on tables of stone, but on tables which
4 are carnal hearts. And such confidence have we through
5 Christ toward God; not that we are sufficient of ourselves
to reckon any thing as from ourselves, but our sufficiency
6 is from God, who also made us sufficient as ministers of the
new covenant, not of the letter, but of the spirit; for the
7 letter kills, but the spirit quickens. But if the ministration
of death, in letters engraven on stones, was in glory, so
that the children of Israel could not gaze earnestly at the
face of Moses because of the glory of his face which was
8 to be done away, how shall not the ministration of the
9 spirit be more in glory? For if the ministration of con-
demnation have glory, much more does the ministration
10 of righteousness abound in glory. For even that which
has been made glorious has not been made glorious in this
11 respect, by reason of the exceeding glory. For if that
which is being done away was through glory, much more
that which abides is in glory.

12, 13 Having then such hope we use great openness; and
do not as Moses, who put a vail upon his face, that the
sons of Israel might not gaze earnestly at the end of that
14 which is being brought to nought. But their understand-
ings were hardened. For until this day the same vail
at the reading of the old covenant abides; it being not
15 unveiled that it is being brought to nought in Christ. But
even unto this day, when Moses is read, a vail lies upon
16 their heart; but whenever it shall turn to the Lord, the
17 vail is taken away. Now the Lord is the Spirit: and

where the Spirit of the Lord is, there is liberty. And we 18
all, with unvail'd face beholding as in a mirror the glory
of the Lord, are transformed into the same image from
glory to glory, as from the Lord of the Spirit. CH.

THEFORE having this ministry, as we found mercy, IV.
we faint not ; but renounced the hidden things of shame, 2
not walking in craftiness nor handling the word of God
deceitfully, but by the manifestation of the truth com-
mending ourselves to every man's conscience in the sight
of God. But even if our gospel is veiled, it is veiled 3
among them that are perishing ; in whom the god of this 4
world blinded the understandings of the unbelieving, that
the illumination of the gospel of the glory of Christ, who is
God's image, should not shine. For we preach not our- 5
selves, but Christ Jesus as Lord ; and ourselves as your
servants for Jesus' sake. For it is God that said, *Out of 6*
darkness light shall shine, who shined in our hearts, for
illumination of the knowledge of the glory of God in the
face of Christ.

But we have this treasure in earthen vessels, that the 7
exceeding greatness of the power may be God's, and not
from us ; being afflicted in every way, but not straitened ; 8
perplexed, but not over-perplexed ; persecuted, but not 9
forsaken ; cast down, but not perishing ; always bearing 10
about in the body the dying of Jesus, that the life also of
Jesus may be manifested in our bodies. For we who live 11
are always being delivered up unto death for Jesus' sake,
that the life also of Jesus may be manifested in our mortal
flesh. So that the death works in us, but the life in you. 12
But having the same spirit of faith, according to that which 13
is written, *I believed, wherefore I also spoke*, we also believe,
wherefore we also speak ; knowing that he who raised the 14
Lord Jesus will raise us also with Jesus, and will present
us with you. For all things are for your sakes, that the 15
grace which multiplied through the greater number, may
make the thanksgiving abound to the glory of God.

Wherefore we faint not ; but though our outward man 16
is being destroyed, yet our inward man is being renewed day

17 by day. For the present lightness of our affliction is working for us more and more exceedingly an everlasting
18 burden of glory, while we look not at the things which are seen but at the things which are not seen : for the things which are seen are for a time, but the things which are not seen are everlasting.

CH. V. For we know that if our earthly dwelling of the tabernacle be destroyed, we have a building from God, a dwelling not made with hands, everlasting in the heavens.
2 For in this we groan, longing to clothe ourselves with our
3 house which is from heaven ; since indeed with such
4 clothing we shall not be found naked. For we that are in the tabernacle groan, being burdened, inasmuch as we do not desire to be unclothed but clothed upon, that the
5 mortal may be swallowed up by the life. But he that wrought us unto this very thing is God, who gave unto us
6 the earnest of the Spirit. Therefore we are always of good courage and know that, whilst we are at home in the body,
7 we are from home, from the Lord : for we walk by faith
8 not by appearance : we are of good courage, and well pleased rather to be from home out of the body, and to be
9 at home with the Lord. Wherefore also we are ambitious, that whether at home or from home, we may be well-
10 pleasing to him. For we must all be manifested before the judgment seat of Christ, that each one may receive the things done in the body, according to what he did, whether it were good or bad.

11 Knowing therefore the fear of the Lord, we make friends of men, but have been manifested unto God ; and I hope also
12 have been manifested in your consciences. We commend not ourselves again unto you, but are giving you occasion of glorying on our behalf, that ye may have it against
13 them who glory in face and not in heart. For whether we are beside ourselves, it is for God ; whether we are
14 of sound mind, it is for you. For the love of Christ constrains us, having judged this, that one died for all,
15 therefore the all died ; and died for all, that they who live should live no more unto themselves, but unto him who

died for them and was raised. So that we henceforth 16
know no one after the flesh : if we have even apprehended
Christ after the flesh, we no longer apprehend him so.
So that if any one is in Christ, he is a new creature ; 17
the old things passed, behold, they are become new.
And all things are of God, who reconciled us to him- 18
self through Christ, and gave to us the ministration of
the reconciliation ; how that God was in Christ reconciling 19
a world unto himself, not reckoning unto them their tres-
passes, and put into our hands the word of the reconcilia-
tion. We are then ambassadors on behalf of Christ, as 20
though God were exhorting through us : we supplicate on
behalf of Christ, be ye reconciled to God. Him that knew 21
not sin he made sin for us, that we might become God's
righteousness in him.

CH.

AND as workers together with him, we also exhort you VI.
not to receive the grace of God in vain ; (for he says, 2
*In an accepted time I heard thee, and in a day of salva-
tion I succoured thee : behold, now is an acceptable time,
behold, now is a day of salvation ;*) giving no cause of 3
offence in any thing, that the ministry be not blamed,
but in every thing commending ourselves as God's min- 4
isters, in much patience, in afflictions, in necessities, in
straits, in stripes, in imprisonments, in tumults, in labours, 5
in watchings, in fastings, in pureness, in knowledge, in 6
longsuffering, in goodness, in the Holy Spirit, in love
unfeigned, in the word of truth, in the power of God ; 7
through the weapons of righteousness on the right hand
and left, through glory and dishonour, through evil report 8
and good report : as deceivers and true ; as unknown 9
and fully known ; as dying and behold we live ; as chas-
tened and not put to death ; as sorrowing yet always 10
rejoicing ; as poor yet making many rich ; as having
nothing and having hold of all things.

Our mouth is open unto you, O Corinthians, our heart 11
is enlarged ; ye are not straitened in us, but ye are 12
straitened in your own hearts ; now as a recompence in 13
the same kind (I speak as unto children,) be ye also

14 enlarged. Be not unequally yoked with unbelievers :
for what fellowship is there between righteousness and
iniquity ? or what communion has light with darkness ?
15 and what concord has Christ with Beliar ? or what part
16 has a believer with an unbeliever ? And what agreement
has a temple of God with idols ? for we are a temple of
the living God, even as God said, *I will dwell in them, and
walk among them ; and I will be their God, and they shall be*
17 *my people.* Wherefore, *Come out from among them and
be separated,* says the Lord, *and touch not an unclean thing ;*
18 *and I will receive you, and will be unto you a Father, and ye
shall be unto me sons and daughters,* says the Lord Almighty.
(VII. 1.) Having therefore these promises, beloved, let us cleanse
ourselves from every pollution of flesh and spirit, perfect-
ing holiness and the fear of God.

CH. VII. RECEIVE us ; we wronged no one, we corrupted no one,
3 we defrauded no one. I speak it not for condemnation :
for I have said before, that ye are in our hearts to die
4 together and live together. Great is my openness toward
you, great is my glorying on your behalf : I am filled with
5 comfort, I superabound with joy in all our affliction. For,
when we came into Macedonia, our flesh had no rest, but we
were afflicted in every way ; without fightings, within fears.
6 Nevertheless God, that comforts the lowly, comforted us
7 in the coming of Titus ; and not only in his coming, but
also in the comfort wherewith he was comforted in you,
telling us your longing desire, your mourning, your zeal
8 for me, so that I rejoiced the more. Because even if I
made you sorry with the letter, I do not regret ; even if I
did regret, (for I see that that letter made you sorry, though
9 but for a season,) now I rejoice, not that ye were made sorry,
but that ye were made sorry to repentance : for ye were
made sorry after a godly manner, that in nothing ye might
10 receive damage from us. For godly sorrow works repentance
unto salvation not to be regretted ; but the sorrow of the
11 world works out death. For behold this very thing, that
ye were made sorry after a godly manner, what diligence
it wrought out in you, yea, defence, yea, indignation, yea,

fear, yea, longing desire, yea, zeal, yea, avenging. In every thing ye commended yourselves to be pure in the matter. Wherefore, even if I wrote unto you, I did it not 12 for his cause that did the wrong, nor for his cause that suffered the wrong, but that your diligence for us might be manifested unto you in the sight of God. For this 13 cause we have been comforted. But in our comfort we rejoiced exceedingly more at the joy of Titus, because his spirit has received refreshment from you all; for if 14 I have gloried in anything to him of you, I was not ashamed; but as we spake all things to you in truth, so also our glorying before Titus proved to be truth. And his heart is more abundantly toward you, whilst he 15 remembers the obedience of you all, how with fear and trembling ye received him. I rejoice that I am of good 16 courage in your case in every thing.

CII.

AND we make known unto you, brethren, the grace of VIII. God which has been given among the churches of Macedonia; that in much trial of affliction the abundance of 2 their joy and their deep poverty abounded unto the riches of their liberality; for according to their power, I bear 3 witness, and beyond their power, they gave of their own accord; supplicating of us with much intreaty for the grace 4 and the participation in the ministration to the saints; and 5 this not as we hoped, but their own selves they gave first to the Lord, and unto us by the will of God; so that we ex- 6 horted Titus, that even as he began, so he would also finish among you this grace also. But as ye abound in every 7 thing, in faith, and speech, and knowledge, and all diligence, and in your love to us, see that ye abound in this grace also. I speak not by way of commandment, but by means 8 of the diligence of others, to prove the sincerity of your love also. For ye know the grace of our Lord Jesus Christ, 9 that though he was rich, for your sakes he became poor, that ye by his poverty might become rich. And I give 10 my mind in this matter: for this is expedient for you, who began before others, not only to do but also to will, a year ago. And now finish the doing of it also; that as 11

there was the readiness of will, so also there may be the
12 finishing out of what ye have. For if there is first the
readiness, it is acceptable according to what it may have,
13 not according to what it has not. For it should not be
14 that others have rest, you affliction, but by equality; at
the present time let your abundance come to the aid of
their deficiency, that their abundance also may come to
the aid of your deficiency, that equality may take place,
15 as it is written, *He that gathered much had nothing over;
and he that gathered little had no lack.*

16 But thanks be to God, who puts the same diligence
17 in the heart of Titus for you, that he accepted indeed
the exhortation; but being more diligent, of his own
18 accord he went forth unto you. And we sent together
with him the brother, whose praise in the gospel is
19 throughout all the churches; and not that only, but who
was also appointed by the churches as our fellow-traveller
with this grace which is ministered by us to the glory of the
20 Lord himself and of our readiness: avoiding this, that no
man should blame us in this abundance which is ministered
21 by us: for we provide things honourable, not only in the
22 sight of the Lord, but also in the sight of men. And we
sent with them our brother, whom we proved in many
things many times to be diligent, but now much more
diligent, in the great confidence which he has toward you.
23 As for Titus, he is my partner and fellow-worker toward
you; as for our brethren, they are apostles of churches,
24 Christ's glory. Wherefore shew forth unto them in the
face of the churches, the exhibition of your love, and of
our glorying on your behalf.

CH. IX. For as touching the ministration which is for the
2 saints, it is superfluous for me to write to you: for I
know your readiness, of which I glory about you to Mace-
donians, that Achaia has been prepared a year ago; and
3 your zeal provoked the greater part of them. But I sent
the brethren, that our glorying about you may not be made
vain in this respect; that, even as I said, ye may be pre-
4 pared: lest haply if Macedonians come with me, and find

you unprepared, we (not to say ye) should be put to shame in this confidence. I thought it necessary, therefore, to exhort the brethren, that they should go before unto you, and make up beforehand your blessing before promised, that this may be ready in such a manner as a blessing, not as covetousness.

But this is my meaning; he that sows sparingly 6 will reap also sparingly; and he that sows upon blessings will reap also upon blessings. Each according as he has 7 purposed in his heart, not of sorrow or of necessity: for God loves a cheerful giver. And God is able to make 8 every grace abound unto you; that ye always having all sufficiency in every thing, may abound unto every good work, even as it is written, *He scattered, he gave to 9 the poor, his righteousness abides for ever.* But he that 10 supplies seed to the sower and bread for eating, will supply and multiply your seed sown and increase the fruits of your righteousness; that ye be enriched in every 11 thing to all liberality, which works through us thanksgiving to God. For the ministration of this service is 12 not only filling up the deficiencies of the saints, but is also abounding through many thanksgivings unto God; while 13 through the approved character of this ministration they glorify God for the subjection of your confession unto the gospel of Christ, and for the liberality of the contribution unto them and unto all; themselves also by supplication 14 for you, longing after you on account of the exceeding grace of God upon you. Thanks be unto God for his un- 15 speakable gift.

Now I Paul myself exhort you by the meekness and CH. X. clemency of Christ, who in presence am humble among you, but being absent am of good courage toward you; I supplicate that I may not when present be of good 2 courage with the confidence wherewith I reckon to be bold against some who reckon of us as though we were walking according to the flesh. For though we walk in the 3 flesh, we do not war according to the flesh; for the weapons 4 of our warfare are not carnal, but mighty through God to

5 the casting down of strongholds; casting down reasonings and every height thrown up against the knowledge of God, and making every thought captive to the obedience of 6 Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled.

7 Do ye look on things after the outward appearance? If any one trusts to himself that he is Christ's, let him reckon this again of himself, that, even as he is Christ's, 8 so also are we. For if I should glory somewhat more abundantly of our authority, which the Lord gave for edification and not for your casting down, I shall not be 9 ashamed; that I may not seem as if I would terrify you 10 by my letters. For the letters, it is said, are weighty and strong; but the presence of the body weak, and the 11 speech of no esteem. Let such an one reckon this, that such as we are in speech by letters when we are absent, 12 such are we also in deed when we are present. For we dare not reckon ourselves among, or compare ourselves with some of them who commend themselves: but they measuring themselves among themselves, and comparing themselves with themselves, are without under- 13 standing. But we will not glory without measure, but according to the measure of the rule which God divided 14 to us, a measure to reach even unto you. For we overstretch not ourselves as though we reached not unto you; 15 for we came in the gospel of Christ even as far as you, not glorying without measure in other men's labours, but having hope while your faith increases, to be enlarged among you 16 according to our rule abundantly, so as to preach the gospel in the regions beyond you; not to glory in another's 17 rule made ready to our hand. But he that glories, let 18 him glory in the Lord. For not he that commends himself is approved, but he whom the Lord commends.

CH. XI. WOULD that ye could bear with me in a little folly!

2 nay, ye do bear with me. For I am jealous over you with godly jealousy; for I betrothed you to one husband, to present you as a pure virgin to Christ; but 3 I fear, lest by any means, as the serpent deceived Eve by

his craftiness, your understandings should be corrupted from the simplicity that is toward Christ. For if indeed 4 he that comes preaches another Jesus whom we did not preach, or if ye receive a different spirit, which ye received not, or a different gospel, which ye accepted not, ye might well bear with it; for I reckon that I am not a whit behind 5 the overmuch apostles. But though I be a common man in speech, yet I am not in knowledge; but in every thing did I manifest myself among all toward you. Did I commit a 7 sin in humbling myself that ye might be exalted, because I preached to you the gospel of God freely? I robbed other 8 churches, taking wages of them, that I might minister unto you; and when I was present with you and in want, I was 9 burdensome to no one; for the brethren who came from Macedonia supplied my wants; and in every thing I kept myself from being burdensome unto you, and so will I keep myself. As surely as the truth of Christ is in me, this 10 glorying shall not be stopped against me in the regions of Achaia. Wherefore? Because I love you not? God 11 knows. But what I do, that I will do, that I may 12 cut off the occasion of those who desire occasion; that wherein they glory, they may be found even as we also. For such are false apostles, deceitful workers, transform- 13 ing themselves into apostles of Christ. And no marvel; 14 for Satan himself transforms himself into an angel of light. It is no great thing therefore if his ministers also 15 transform themselves as ministers of righteousness; whose end will be according to their works.

I say again, Let no one think me foolish; otherwise, 16 yet receive me even as foolish, that I too may glory a little. That which I speak, I speak not after the Lord, 17 but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I also will glory. 18 For ye bear with the foolish gladly, since ye are wise. For 19, 20 ye bear with it, if one bring you into bondage, if one devours you, if one takes you, if one lifts himself up, if one beats you on the face. To my dishonour I say it, 21 that we have been too weak; but wherein any one is

22 bold, (I speak in foolishness,) I also am bold. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's seed? so am I. Are they Christ's ministers? (I speak as beside myself) I am more; in labours more abundantly, in stripes more abundantly, in prisons exceedingly, in deaths often; of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep: by journeyings often, by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from Gentiles, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren; by labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Apart from what is besides, there is my trouble daily, the anxiety about all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must glory, I will glory in the things which concern mine infirmity. The God and Father of the Lord Jesus, who is blessed for ever, knows that I lie not. In Damascus the governor under Aretas the king was keeping watch over the city of the Damascenes to take me; and through a window was I let down in a basket by the wall and escaped his hands.

CH. XII. I must glory, it is not expedient indeed, but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body I know not, whether out of the body I know not, God knows;) such an one caught up even to the third heaven. And I know such a man, (whether in the body or out the body, I know not, God knows;) that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such an one will I glory; but on behalf of myself I will not glory, but in mine infirmities. For if I desire to glory, I will not be foolish; for I will speak truth: but I forbear, lest any one should reckon of me

above what he sees me to be, or hears of me. And 7
lest I should be lifted up above measure by the excess of
the revelations, there was given to me a thorn in the flesh,
an angel of Satan that he might buffet me, lest I should be
lifted up above measure. In respect to him I besought the 8
Lord thrice, that he might depart from me. And he said 9
unto me, My grace is enough for thee: for power is
perfected in infirmity. Most gladly therefore will I rather
glory in my infirmities, that the power of Christ may
tabernacle over me. Wherefore I take pleasure in infir- 10
mities, in insults, in necessities, in persecutions, and
straits for Christ's sake; for when I am infirm, then am
I powerful.

I am become foolish; ye compelled me. For I ought to 11
have been commended by you: for in nothing was I be-
hind the overmuch apostles, though I am nothing. Truly 12
the signs of the apostle were wrought among you in all
patience, both in signs, and wonders, and mighty works.
For what is there wherein ye were deficient more than 13
the other churches, except that I myself was not burden-
some to you? forgive me this unrighteousness. Behold, 14
this third time I am ready to come to you, and I will not
be burdensome; for I seek not yours, but you. For the
children ought not to treasure up for the parents, but the
parents for the children. And I will most gladly spend 15
and be spent out for your souls. If I love you more
abundantly, should I be less loved?

But be it so, I was not a charge to you: nevertheless 16
being crafty I caught you with guile. Did I take advan- 17
tage of you by any of them whom I have sent unto you?
I exhorted Titus, and with him I sent the brother; did 18
Titus take advantage of you? walked we not in the same
spirit? in the same steps?

Ye have been long supposing that we are defending 19
ourselves unto you. Before God in Christ we are speak-
ing; but all, dearly beloved, is for your edification. For 20
I fear, lest, when I come, I may not find you such as I
would, and that I may be found by you such as ye would

not; lest there be contention, envying, passions, party spirit, slanderings, whisperings, swellings, tumults: lest when I come again my God will humble me among you, and I shall bewail many of those who have sinned before, and repented not of the uncleanness and fornication and lasciviousness which they did.

CH. XIII. This third time I am coming to you; *In the mouth of two witnesses and of three shall every word be established.*

2 I have before said, and say beforehand, as if I were present the second time though now absent, to them who have sinned before, and to all the rest, that if I
3 come again I will not forbear. Since ye seek a proof of Christ speaking in me, who toward you is not weak, but is
4 powerful in you. For he was crucified because of weakness, but lives because of God's power: for we also are weak in him, but we shall live with him because of God's power
5 toward you. Try your own selves, whether ye are in the faith, prove your own selves; know ye not fully your own selves, that Christ Jesus is in you? except ye are reprobate.
6 But I hope that ye shall know that we are not reprobate.
7 Yet we pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is
8 honourable, though we be as reprobate. For we can do
9 nothing against the truth, but for the truth. For we rejoice when we are weak, and ye are powerful: we also
10 pray for this, your perfect union. For this cause I write these things being absent, that being present I may not use sharpness, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, rejoice, be perfectly united, be comforted, be of the same mind, be at peace; and the God of
12 love and peace will be with you. Salute one another with
13 an holy kiss. All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

TO THE GALATIANS.

PAUL, an apostle, not from men neither through man, CH. I.
but through Jesus Christ, and God the Father who raised
him from the dead ; and all the brethren with me, unto 2
the churches of Galatia. Grace to you and peace from 3
God the Father and our Lord Jesus Christ, who gave 4
himself for our sins, that he might deliver us out of the
present evil world, according to the will of our God and
Father ; to whom be the glory for ever and ever. Amen. 5

I marvel that ye are so soon removing from him 6
that called you in the grace of Christ, unto a different
gospel, which is not another, only there are some that 7
trouble you, and desire to pervert the gospel of Christ. But 8
though we, or an angel from heaven, should preach any
gospel other than that which we preached unto you, let
him be accursed. As we have said before, so say I now 9
again, If any one preach any other gospel than that ye
received, let him be accursed. For am I now making a 10
friend of men or God ? or am I seeking to please men ?
if I were still pleasing men, I should not have been Christ's
servant.

And I make known unto you, brethren, that the gos- 11
pel which was preached by me is not after man. For 12
neither did I receive it from man nor was taught it, but
through a revelation of Jesus Christ. For ye heard of 13
my conduct formerly in Judaism, that I was exceedingly
persecuting the church of God and destroying it : and
was advancing in Judaism beyond many companions of 14
my own age in my race, being more abundantly zealous of
the traditions of my fathers. But when he was pleased 15
who separated me from my mother's womb and called me

16 by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I communicated not
17 with flesh and blood; neither went I up to Jerusalem to them who were apostles before me, but I went away into
18 Arabia, and returned again into Damascus: Then after three years I went up to Jerusalem to visit Kephass, and
19 abode with him fifteen days; but none other of the apostles did I see, save James the brother of the Lord.
20 Now the things which I am writing unto you, behold, before
21 God, I lie not. Then I came into the regions of Syria and
22 Cilicia. But I was unknown by face unto the churches of
23 Judaea which were in Christ. And they were only hearing, that he who formerly persecuted us is now preaching the
24 faith which he was once destroying; and they glorified God in me.

CH. II. THEN after fourteen years I went up again to Jerusalem
2 with Barnabas, taking Titus also with me. But I went up according to a revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them of repute, lest by any means I might
3 be running or did run in vain. But not even Titus who was with me, though a Greek, was constrained to be cir-
4 cumcised; and that because of the false brethren secretly brought in, who crept in to spy out our liberty which we have in Christ Jesus, that they might bring us into
5 bondage: to whom not even for an hour did we yield by the required subjection, that the truth of the gospel might
6 abide with you. But from them reputed to be something—whatsoever they were it makes no matter to me: God accepts not man's person—to me they of repute com-
7 municated nothing additional, but on the contrary, when they saw that I was entrusted with the gospel of the uncircumcision, even as Peter was with that of the circum-
8 cision; (for he that wrought for Peter unto the apostleship of the circumcision, wrought also for me unto the Gentiles:)
9 and when they knew the grace that was given unto me, James and Kephass and John, who were reputed to be pillars, gave to me and Barnabas the right hands of

fellowship ; that we should be apostles unto the Gentiles, and they unto the circumcision : only that we should remember the poor, which very thing I was also anxious to do.

But when Kephass came to Antioch, I withstood him to the face, because he was condemned. For before that certain came from James, he did eat with the Gentiles ; but when they came, he kept back and separated himself, fearing them of the circumcision. And the other Jews also joined in his hypocrisy, insomuch that even Barnabas was carried away with their hypocrisy. But when I saw that they walk not uprightly according to the truth of the gospel, I said unto Kephass before all, If thou, being a Jew, livest after the manner of Gentiles and not after that of Jews, how constrainest thou the Gentiles to Judaize ? We, Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by works of law, but only through faith in Christ Jesus, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by works of law ; for by works of law shall no flesh be justified. But if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ therefore a minister of sin ? God forbid. For if I build again the very things which I destroyed, I make myself out a transgressor. For I through law died to law, that I might live to God. I am crucified with Christ ; and I live no longer, but Christ lives in me : and the life which I now live in the flesh I live in faith of the Son of God, who loved me and delivered himself up for me. I do not reject the grace of God ; for if there be righteousness through law, then Christ died without cause.

CH.

III.

O SENSELESS Galatians, who bewitched you, before whose eyes Jesus Christ was evidently set forth, crucified ? This only would I learn from you, Was it from works of law that ye received the Spirit, or from hearing of faith ? Are ye so senseless ? having begun in spirit, are ye now finishing in flesh ? Did ye suffer so many things in vain ? if indeed it be in vain. He then that 5

supplies to you the Spirit, and works mighty powers among you, does he it from works of law or from hearing
6 of faith? Even as Abraham believed God, and it was
7 reckoned to him for righteousness. Know ye therefore
that they who are of faith, the same are sons of Abraham.
8 And the scripture, foreseeing that God justifies the
Gentiles by faith, announced before the gospel unto
9 Abraham, *In thee shall all the nations be blessed.* So that
they who are of faith are blessed together with the faith-
10 ful Abraham. For as many as are of works of law are
under a curse; for it is written, *Cursed is every one that*
continues not in all the things which are written in the book
11 *of the law to do them.* But that in law no one is justified
before God is evident, because, *The righteous by faith shall*
12 *live;* and the law is not faith, but, *He that did them*
13 *shall live in them.* Christ redeemed us from the curse of
the law, having become a curse for us; for it is written,
14 *Cursed is every one that hangs on a tree;* that unto the
Gentiles the blessing of Abraham might come in Christ
Jesus, that we might receive the promise of the Spirit
through faith.

15 Brethren, I speak in the manner of men; if a covenant
has been ratified, though it be a man's, no one rejects
16 it or adds thereto. Now to Abraham were the promises
spoken, and to his seed. He says not, *and to seeds*, as
of many, but as of one, *and to thy seed*, which is Christ.
17 But this I say, that a covenant, before ratified by God,
the law which came four hundred and thirty years after
18 does not annul, so as to bring the promise to nought. For
if the inheritance is of law, it is no more of promise: but
19 God has freely given it to Abraham by promise. What
then is the law? It was added because of the trans-
gressions, till the seed should come to whom the promise
has been made; being arranged by means of angels in the
20 hand of a mediator. Now a mediator is not of one,
21 but God is one. Is the law then against the promises of
God? God forbid. For if a law had been given which could
22 quicken, righteousness would have been of law indeed. But

the scripture shut up all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept in ward under law, shut up unto the faith about to be revealed. So that the law is become our schoolmaster unto Christ, that we may be justified by faith; but when faith has come, we are no longer under a schoolmaster. For ye are all sons of God through faith in Christ Jesus; for as many of you as were baptized into Christ did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one man in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, heirs according to promise.

CH.

Now I say, that as long as the heir is a babe, he differs nothing from a servant, though he be lord of all, but is under overseers and stewards until the day appointed beforehand by the father. So also we, when we were babes, were kept in bondage under 'the elements of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under law, that he might redeem those under law, that we might receive the adoption. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no more a servant but a son; and if a son, also an heir through God.

Howbeit at that time, when ye knew not God, ye were in bondage to those who by nature are not gods; but now, having known God, or rather being known by God, how turn ye again to the weak and poor elements, whereunto ye desire from the beginning again to be in bondage? Ye are carefully keeping days, and months, and seasons, and years. I am afraid of you, lest I may have bestowed upon you labour in vain.

Become as I am; for I became as ye are, brethren, I beseech you. Ye did me no wrong; nay, ye know that because of an infirmity of the flesh I preached the gospel unto you at the former time; and your temptation which was in my flesh ye did not set at nought nor reject; but ye

15 received me as an angel of God, as Christ Jesus. Where
is then your blessedness? for I bear you witness, that
if it had been possible ye would have plucked out your
16 eyes and have given them to me. Have I then become
17 your enemy, by being truthful unto you? They zealously
court you, not well; nay, they desire to exclude you, that
18 ye may zealously court them. But it is good to be zealously
courted always in a good cause, and not only when I am
19 present with you. My children, of whom I travail in birth
20 again until Christ be formed in you, yea, I could have
wished to be present with you now and to change my
voice; for I am in doubt about you.

21 Tell me, ye that desire to be under law, do ye not hear
22 the law? For it is written, that Abraham had two sons,
23 one by the bondmaid, and one by the freewoman. But he
who was of the bondmaid is born after the flesh; but he
24 of the freewoman through the promise. Which things are
allegorical; for these women are two covenants, one from
Mount Sinai, bearing children unto bondage, inasmuch as
25 she is Agar. For Sinai is a mountain in Arabia; and she
answers to Jerusalem which now is, for she is in bondage
26 with her children. But the Jerusalem above is free, which
27 is the mother of us; for it is written, *Rejoice, thou barren
that bearest not; break forth and cry, thou that travailest
not; because many are the children of the desolate more*
28 *than of her who has the husband.* Now ye, brethren, like
29 Isaac, are children of promise. But as then he that was
born after the flesh persecuted him after the Spirit, so also
30 it is now. But what says the scripture? *Cast out the bond-
maid and her son; for the son of the bondmaid shall in no wise*
31 *inherit with the son of the freewoman.* Wherefore, brethren,
we are not children of a bondmaid, but of the freewoman.

CH. V. WITH freedom Christ made us free. Stand, therefore,
and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised,
3 Christ will profit you nothing. But I bear witness again
to every man who is circumcised, that he is a debtor to
4 do the whole law. Ye were separated from Christ, all ye

that seek justification in law; ye are fallen from grace. For we in spirit wait for a hope of righteousness by 5 faith. For in Christ Jesus neither circumcision avails 6 any thing nor uncircumcision, but faith working through love.

Ye were running well; who hindered you from obeying 7 the truth? The persuasion comes not from him that calls 8 you. A little leaven leavens the whole lump. I am per- 9, 10 suaded with regard to you in the Lord, that ye will be none otherwise minded: but he that troubles you shall bear the judgment, whosoever he be. But I, brethren, if 11 I still preach circumcision, why am I still persecuted? then the offence of the cross has been done away. Would 12 that they who unsettle you would even mutilate themselves.

For ye were called unto liberty, brethren; only turn 13 not the liberty into an occasion for the flesh, but through love serve one another. For the whole law is fulfilled in 14 one saying, in this: *Thou shalt love thy neighbour as thyself*. But if ye bite and devour one another, take heed 15 that ye be not consumed one of another.

But I say, walk in the Spirit, and ye will not fulfil the 16 lust of the flesh. For the flesh lusts against the spirit, 17 and the spirit against the flesh: for these are contrary the one to the other, that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under 18 law. Now the works of the flesh are manifest, such as 19 fornication, uncleanness, lasciviousness, idolatry, witch- 20 craft, hatreds, contention, jealousy, passions, party spirit, divisions, sects, envyings, drunkenness, revellings, and 21 such like, of which I tell you before, even as I said before, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, 22 peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such things the law is 23 not. Now they that are of Christ Jesus crucified the flesh 24 with the affections and the lusts. If we live in the Spirit, 25 in the Spirit let us also walk. Let us not become vain- 26 glorious, challenging one another, envying one another.

CH. VI. BRETHREN, even if a man be overtaken in any trespass; ye who are spiritual set such an one right in a spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's loads, and so fulfil the law of
3 Christ. For if any one thinks himself to be something
4 when he is nothing, he deceives himself. But let each
one prove his own work, and then will he have his glory-
5 ing in reference to himself alone and not to another. For
each one shall bear his own burden.

6 Let him that is instructed in the word impart unto
7 him that instructs in all good things. Be not deceived,
God is not mocked: for whatsoever a man sows, that shall
8 he also reap. For he that sows to his own flesh shall of
the flesh reap corruption; but he that sows to the spirit
9 shall of the spirit reap life everlasting. And let us not
be faint-hearted in well doing: for in due season we shall
10 reap, if we faint not. So then as we may have a season-
able time, let us do good unto all, but especially unto them
who are of the household of faith.

11 See in what large letters I write unto you with mine
12 own hand. As many as desire to make a fair show in
the flesh, the same constrain you to be circumcised; only
that they may not be persecuted for the cross of Christ.
13 For even they who are circumcised themselves do not
keep law, but desire to have you circumcised that they
14 may glory in your flesh. But God forbid that I should
glory save in the cross of our Lord Jesus Christ, through
whom the world is crucified unto me and I unto the world;
15 for neither circumcision is any thing, nor uncircumcision,
16 but a new creation. And as many as shall walk by this
rule, peace be on them, and mercy, even upon the Israel of
17 God. Henceforth let no one trouble me: for I bear in my
body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit,
brethren. Amen. ●

TO THE EPHESIANS.

PAUL, an apostle of Christ Jesus by the will of God, to CH. I.
the saints who are [in Ephesus] and the faithful in Christ
Jesus. Grace be unto you and peace, from God our 2
Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus 3
Christ, who blessed us with every spiritual blessing in the
heavenly places in Christ; even as he chose us in him 4
before the foundation of the world, that we should be holy
and blameless before him, having predestinated us in love 5
unto adoption through Jesus Christ unto himself, accord-
ing to the good pleasure of his will, to the praise of the 6
glory of his grace, which he freely bestowed on us in the
beloved, in whom we have the redemption through his 7
blood, the remission of trespasses, according to the riches
of his grace, which he made to abound toward us in all 8
wisdom and prudence, having made known unto us the 9
mystery of his will, according to his good pleasure which
he purposed in himself for the dispensation of the fulness 10
of the times, to gather together for himself all things in
Christ, the things which are in the heavens and the
things which are on the earth, even in him, in whom also 11
we were made his inheritance, having been predestinated
according to the purpose of him who works all things
after the counsel of his own will, that we should be to the 12
praise of his glory, who have before hoped in Christ; in
whom ye also having heard the word of truth, the gospel 13
of your salvation, in whom having also believed, ye were
sealed with the Spirit of promise, the holy, who is an
earnest of our inheritance for the redemption of the 14
possession, unto the praise of his glory.

15 For this cause I also, having heard of your faith in
the Lord Jesus, and the love which exists towards all the
16 saints, cease not to give thanks for you, making mention
17 of you on my prayers, that the God of our Lord Jesus
Christ, the Father of glory, would give unto you a spirit of
18 wisdom and revelation in full knowledge of him, having the
eyes of your heart enlightened ; that ye may know what is
the hope of his calling, what the riches of the glory of his
19 inheritance among the saints, and what is the exceeding
greatness of his power towards us who believe according to
20 the working of the might of his strength, which he has
wrought in the Christ, by having raised him from the dead
21 and set him at his right hand in the heavenly places, far
above every rule, and authority, and power, and lordship,
and every name that is named, not only in this world, but
22 also in that which is to come ; and *subjected all things under*
his feet, and gave him to be head over all things to the
23 church, which is his body, the fulness of him that fills all
in all.

CH. II. You also, who were dead by your trespasses and sins ;
2 wherein ye once walked according to the course of this
world, according to the ruler of the power of the air, of
the spirit that is now working in the sons of disobedience ;
3 among whom we all also had our way of life once in the
lusts of our flesh, doing the desires of the flesh and of
the thoughts, and were by nature children of wrath
4 even as the rest—but God, being rich in mercy, because
5 of his great love wherewith he loved us, even when we
were dead by the trespasses, quickened us together with
6 Christ, (by grace ye have been saved,) and raised us up
together with him, and seated us together with him in the
7 heavenly places in Christ Jesus ; that he might shew forth
in the ages which are to come the exceeding riches of his
8 grace in goodness toward us in Christ Jesus. For by grace
ye have been saved through faith, and this not of your-
9 selves, of God is the gift ; not of works, lest any one
10 should glory ; for we are his handiwork, created in Christ
Jesus unto good works, which God before prepared that we
should walk in them.

Wherefore remember, that ye once, being Gentiles 11
in the flesh, who are called Uncircumcision by that which
is called Circumcision in the flesh made by hands;
that ye were at that time apart from Christ, alienated 12
from the commonwealth of Israel, and strangers to the
covenants of the promise, having no hope and without
God in the world: but now in Christ Jesus ye who were 13
once far off were brought nigh by the blood of Christ.
For he himself is our peace, who made both one, and 14
broke down the middle wall of the partition, viz. the 15
enmity, having done away in his flesh the law of the com-
mandments in ordinances, that he might create the two in
himself into one new man, making peace, and might 16
reconcile them both unto God in one body by the cross,
having slain the enmity thereby. And he came and 17
preached peace to you that were afar off, and peace to
them that were nigh, because through him we both have 18
the access in one spirit unto the Father. So then ye are 19
no more strangers and sojourners, but are fellow-citizens
with the saints and of the household of God; built up on 20
the foundation of the apostles and prophets, Christ Jesus
himself being the chief corner stone; in whom all the 21
building fitly framed together grows into an holy temple
in the Lord, in whom ye also are being built together for 22
an habitation of God in the spirit. CH.

For this cause I Paul the prisoner of Christ on behalf III.
of you Gentiles—if indeed ye heard of the dispensation of 2
the grace of God which was given me toward you; that by 3
revelation the mystery was made known unto me, even
as I wrote before in few words, whereby, when ye read, ye 4
can perceive my understanding in the mystery of Christ
which in other generations was not made known unto 5
the sons of men, as it has now been revealed unto his
holy apostles and prophets in spirit, that the Gentiles are 6
fellow-heirs, and of the same body, and fellow-partakers of
the promise in Christ Jesus through the Gospel; whereof 7
I was made a minister, according to the gift of the grace
of God which was given unto me according to the working

8 of his power. Unto me, who am less than the least of all saints, was given this grace, to preach to the Gentiles the
9 unsearchable riches of Christ, and to enlighten as to what is the dispensation of the mystery, which from the ages has
10 been hid in God who created all things, to the intent that now unto the powers and the authorities in the heavenly places may be made known through the church the manifold wisdom of God, according to the eternal purpose which
11 he made in Christ Jesus our Lord: in whom we have the openness and access in confidence through the faith of him.

13 Wherefore I ask you not to faint at my afflictions on
14 your behalf, which are your glory. For this cause I bow
15 my knees unto the Father, from whom every family in
16 heaven and on earth is named, that he would grant you, according to the riches of his glory, to be strengthened
17 with power through his Spirit as to the inner man, so that Christ may dwell in your hearts by faith, ye having been
18 rooted and grounded in love; that ye may be fully able to comprehend with all the saints what is the breadth, and
19 length, and depth, and height, and to know the love of Christ which exceeds knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able above all things to do exceeding abundantly beyond what we ask or think according
21 to the power that works in us, unto him be the glory in the church and in Christ Jesus unto all the generations of eternal ages. Amen.

CH. IV. I EXHORT you therefore, I the prisoner in the Lord, to
2 walk worthy of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing
3 one another in love, anxious to keep the unity of the
4 Spirit by the bond of peace. One body and one Spirit, even as ye were also called in one hope of your calling;
5, 6 one Lord, one faith, one baptism; one God and Father of
7 all, who is above all, and through all, and in all. But unto each one of us was given the grace according to the
8 measure of the gift of Christ. Wherefore it is said, *When*

he ascended on high, he led captivity captive, gave gifts unto men. Now this, *He ascended*, what is it but that he also 9 descended into the lower parts of the earth? He that 10 descended is the same also that ascended above all the heavens, that he might fill all things. And he gave 11 some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; unto the perfecting of 12 the saints for the work of ministration, for the building up of the body of Christ; till we shall all have attained to the 13 unity of the faith and of the full knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ; that we be no more babes, tossed 14 to and fro, and carried about by every wind of doctrine by the sleight of men, by craftiness to the wile of error; but being truthful in love, may grow up into him in all 15 things, who is the head, Christ; from whom all the body 16 fitly framed together and compacted by means of every joint of the supply, according to the effectual working of each single part in its measure, makes the growth of the body unto the building up of itself in love.

This, therefore, I say and witness in the Lord, that ye 17 walk no more even as also the Gentiles walk, in the vanity of their mind, being darkened in their understanding, alien- 18 ated from the life of God through the ignorance that is in them, because of the hardness of their heart; who 19 being past feeling delivered themselves up to lasciviousness, in order to the working of every uncleanness in greediness. But ye did not so learn Christ; if indeed it was him that 20, 21 ye heard, and in him that ye were taught, even as truth is in Jesus; that ye put off as concerns the former conduct the 22 old man which is corrupted according to the lusts of deceit, and be renewed in the spirit of your mind, and put on 23, 24 the new man, which was created after God in righteousness and holiness of the truth.

Wherefore having put off falsehood, speak truth each 25 one with his neighbour, because we are members of one another. *Be ye angry, and sin not*: let not the sun go 26 down upon your wrath, neither give place to the devil.

28 Let the stealer steal no more ; but rather let him labour,
working with his own hands the thing which is good, that
29 he may have to impart to him that has need. Let no
corrupt discourse proceed out of your mouth, but whatever
is good for needful building up, that it may give grace
30 unto the hearers. And grieve not the holy Spirit of God,
31 in whom ye were sealed unto the day of redemption. Let
all bitterness, and passion, and wrath, and clamour, and
blasphemy, be taken away from you, with all viciousness.
32 And be good one to another, tender-hearted, forgiving one
another, even as God also in Christ forgave you.

CH. V. BECOME therefore imitators of God, as beloved children;
2 and walk in love, even as Christ also loved you, and
delivered himself up for us an offering and sacrifice to God
for an odour of a sweet smell.

3 But fornication, and all uncleanness, or covetousness,
let it not be even named among you, as becomes saints;
4 and filthiness, or foolish talking, or jesting, which are
5 not becoming; but rather thanksgiving; for of this ye
are sure, that no whoremonger, nor unclean person, nor
covetous man who is an idolater, has an inheritance in
6 the kingdom of Christ and of God. Let no one deceive
you with vain words: for because of these things comes
7 the wrath of God upon the sons of disobedience. Be
8 not therefore partakers with them; for ye were once dark-
ness, but are now light in the Lord; walk as children
9 of light, (for the fruit of the light is in all goodness and
10 righteousness and truth;) proving what is well pleasing
11 unto the Lord; and have no fellowship with the unfruitful
12 works of darkness, but rather even convict them. For the
things which are done by them in secret it is shameful
13 even to speak of: but all things when convicted by the
light are manifested: for every thing that is manifested is
14 light. Wherefore it is said, *Awake thou that sleepest, and
rise up from the dead, and Christ will enlighten thee.*

15 See then how ye walk strictly, not as unwise but as
16 wise, buying up the opportunity, because the days are evil.
17 Therefore be not foolish, but understand what the will of

the Lord is. And be not drunk with wine, wherein is riot, 18
but be filled with the Spirit; speaking to one another 19
in psalms and hymns and spiritual songs, singing and
making melody in your heart to the Lord; giving thanks 20
always for all things unto God and the Father in the
name of our Lord Jesus Christ; subjecting yourselves 21
one to another in the fear of Christ. Wives, unto their 22
own husbands as unto the Lord, because a husband is 23
head of the wife, as Christ also is head of the church;
himself the saviour of the body. But as the church is 24
subjected to Christ, so let the wives also be to their husbands
in every thing. Husbands, love your wives, even as Christ 25
also loved the church, and delivered himself up for it; that
he might sanctify it, after cleansing it with the laver of 26
the water, by the word, that he might himself present to 27
himself the church, glorious, not having spot or wrinkle
or any such thing, but that it might be holy and blame-
less. So ought the husbands to love their own wives as 28
their own bodies. He that loves his own wife loves him-
self; for no one ever hated his own flesh, but nourishes 29
and cherishes it, even as Christ also does the church, be- 30
cause we are members of his body; *for this cause shall* 31
a man leave his father and his mother, and shall cleave to
his wife, and the two shall become one flesh. This mystery 32
is great; but I say it with respect to Christ and to the
church. Nevertheless do ye also severally, each one of 33
you, so love his own wife as himself; and let the wife see
that she fear the husband.

CH.

CHILDREN, obey your parents in the Lord, for this is VI.
right. *Honour thy father and mother,* which is the first 2
commandment in point of promise; *that it may be well* 3
with thee, and thou mayest live long on the earth. And 4
fathers, provoke not your children to wrath, but bring
them up in the discipline and admonition of the Lord.

Servants, obey your masters according to the flesh, 5
with fear and trembling, in simplicity of your heart as
unto Christ; not with eye-service as men-pleasers, but as 6
servants of Christ, doing the will of God from the spirit;

7 with good will doing service as to the Lord and not to
8 men, knowing that each one, if he shall have done any
good thing, will receive the same from the Lord, whether
9 he be bond or free. And masters, do the same things
unto them, forbearing the threatening; knowing that both
their master and yours is in heaven and that there is no
respect of persons with him.

10 Henceforth, my brethren, be strong in the Lord and
11 in the might of his strength. Put on the whole armour of
God, that ye may be able to stand against the artifices of
12 the devil, for our wrestling is not against flesh and blood,
but against the powers, against the authorities, against
the world-rulers of this darkness, against the spirits of
13 wickedness in the heavenly places. Wherefore take up
the whole armour of God, that ye may be able to with-
stand in the evil day, and having wrought all, to stand.
14 Stand therefore, having girt your loins about with truth,
15 and having put on the breastplate of righteousness; and
having shod your feet with the readiness of the gospel of
16 peace; in all things having taken up the shield of faith,
wherewith ye will be able to quench all the fiery darts of
17 the evil one. And receive the helmet of salvation, and
18 the sword of the Spirit, which is God's word; praying
with all prayer and supplication at every season in the
Spirit, and watching thereunto in all perseverance and
19 supplication for all the saints, and on my behalf, that
utterance may be given unto me, in the opening of my
mouth, to make known openly the mystery of the gospel,
20 on behalf of which I am an ambassador in bonds; that
therein I may speak openly as I ought to speak.

21 But that ye also may know the things concerning me,
how I do, Tychicus, the beloved brother and faithful
22 minister in the Lord, will make known to you all; whom
I sent unto you for this very purpose, that ye might know
our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith from God
24 the Father and the Lord Jesus Christ. Grace be with all
them that love our Lord Jesus Christ in incorruption.

TO THE PHILIPPIANS.

PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons. Grace unto you and peace, from God our Father and the Lord Jesus Christ.

I thank my God in all my remembrance of you, always in every supplication of mine for you all making my supplication with joy, for your fellowship in respect to the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will complete it until the day of Christ Jesus; even as it is right for me to think this on behalf of you all, because I have you in my heart; inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of grace with me. For God is my witness, how I long after you all in the heart of Christ Jesus. And this I pray, that your love may abound yet more and more in full knowledge and all perception, so that ye may approve the things that excel; that ye may be sincere and without offence unto the day of Christ; being filled with the fruit of righteousness, which is through Jesus Christ, unto the glory and praise of God.

But I wish you to know, brethren, that the things relating to me have fallen out rather unto the advancement of the gospel; so that my bonds became manifest in Christ, among all the Praetorian guard and all the rest; and the greater part of the brethren in the Lord, confident by my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even from envy and contention; and some also from good pleasure: the one out of love, knowing that I am set for defence

17 of the gospel, the others proclaim Christ out of party
18 spirit, not purely, thinking to raise affliction to my bonds.
What then? only that in every way, whether in pretence or
truth, Christ is proclaimed; and therein I do rejoice, yea,
19 and will rejoice; for I know that this will turn out to me
unto salvation through your supplication, and bountiful
20 supply of the Spirit of Jesus Christ, according to my
earnest expectation and hope, that in nothing I will be
ashamed, but that with all openness, as always so now,
Christ will be magnified in my body, whether by life or
21 by death. For to me to live is Christ, and to die is gain.
22 But if to live in the flesh, this is to me fruit of work;
23 and what I shall choose I know not. But I am in a strait
betwixt the two, having the desire towards departing and
24 being with Christ, for it is very far better: but to abide
25 in the flesh is more necessary for your sakes. And of
this I am confidently persuaded, that I shall abide and
abide with you all for the advancement and joy of the
26 faith; that in me your matter for glorying may abound
in Christ Jesus through my presence again with you.

27 Only perform your duties as citizens in a manner
worthy of the gospel of Christ; that whether I come and
see you or be absent I may hear of your affairs, that ye
stand in one spirit, with one soul striving together with the
28 faith of the gospel, and in nothing startled by your adver-
saries; which is to them an exhibition of destruction, but
29 of your salvation, and that from God: because unto you it
was granted in the behalf of Christ, not only to believe
30 in him, but also to suffer in his behalf; having the same
conflict which ye saw in me and now hear of in me.

CH. II. IF then there be any exhortation in Christ, if any en-
couragement of love, if any fellowship of spirit, if any heart
2 and compassions, complete my joy, that ye be of the same
mind, having the same love, united in spirit, of one mind,
3 doing nothing through party spirit or through vain glory;
but in your lowliness of mind thinking others better than
4 yourselves; not looking each of you to his own things,
5 but each of you also to the things of others. Have that

mind in you which was also in Christ Jesus ; who, being 6
in the form of God, did not think equality with God a
thing to be grasped at, but emptied himself by taking upon 7
him the form of a servant, being made in the likeness of
men and being found in fashion as a man, he humbled him- 8
self, having become obedient even unto death, and that
the death of the cross. Wherefore also God exalted him 9
exceedingly, and gave him the name which is above every
name ; that in the name of Jesus every knee should bow, 10
of beings in heaven and on earth and under the earth,
and every tongue shall confess that Jesus Christ is Lord, 11
to the glory of God the Father.

So then, my beloved, even as ye were always obedient, 12
not as in my presence only, but now much more in my
absence, work your own salvation with fear and trembling ;
for it is God who works effectually in you both to will 13
and to work effectually for his good pleasure. Do all things 14
without murmurings and reasonings, that ye may become 15
blameless and simple, children of God, without rebuke, in
the midst of a crooked and perverse generation, among
whom ye appear as luminaries in the world, holding forth 16
the word of life, for matter of glorying to me against the
day of Christ, that I did not run in vain, neither laboured
in vain. Yea, and even if I am poured out as a drink- 17
offering upon the sacrifice and ministration of your faith,
I rejoice, and rejoice with you all. In the same way also 18
do ye rejoice, and rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly 19
unto you, that I also may take courage when I know your
state. For I have no one likeminded, who will sincerely 20
be anxious for your state ; for they all seek their own 21
things, not the things of Christ Jesus. But ye know the 22
approved character of him, that, as a child serves the
father, he served with me for the gospel. Him then I 23
hope to send presently, so soon as I see how it will go with
me ; but I am persuaded in the Lord that I myself also 24
shall come shortly.

Yet I thought it necessary to send to you Epaphro- 25

ditus, my brother and fellow-labourer and fellow-soldier,
26 but your messenger and minister to my need, since he was
longing after you all and distressed, because ye heard that
27 he was sick. For indeed he was sick nigh unto death: but
God had mercy on him, and not on him only, but on me
28 also, that I might not have sorrow upon sorrow. I sent
him therefore the more anxiously, that when ye see him
ye may rejoice again, and that I may be the less sorrowful.
29 Receive him therefore in the Lord with all joy, and hold
30 such in honour; because for the work of Christ he came
nigh unto death, having hazarded his life, that he might
fulfil what your service toward me lacked.

CH. III. FINALLY, my brethren, rejoice in the Lord. To write
the same things to you, for me indeed is not irksome, but
2 for you it is safe. Beware of the dogs, beware of the evil-
3 workers, beware of the concision. For we are the circum-
cision, who serve in the spirit of God, and glory in Christ
4 Jesus, and trust not in the flesh, though having myself
trust in the flesh also. If any other man thinks he should
5 trust in the flesh, I more; circumcised the eighth day, of
the race of Israel, of the tribe of Benjamin, an Hebrew of
6 Hebrews; touching law, a Pharisee; touching zeal, persecuting
the church; touching the righteousness which is in
7 law, found blameless. What things were gain to me, these
8 I have thought loss for Christ's sake. Nay, but rather I
still think all things to be loss by reason of the excellency
of the knowledge of Christ Jesus my Lord, for whose sake
I suffered the loss of all things, and think them but refuse
9 that I may gain Christ, and be found in him, not having
mine own righteousness, which is of law, but that which
is through faith in Christ, the righteousness which is of
10 God, on the condition of faith; that I may know him, and
the power of his resurrection and fellowship of his suffer-
11 ings, being made conformable unto his death; if by any
means I may attain to the resurrection from the dead.

12 Not that I did already reach it or that I am already per-
fected; but I pursue, if I may lay hold on the prize, inas-
13 much as I was also laid hold on by Christ Jesus. Brethren,

I reckon not myself to have yet laid hold : but one thing I do, forgetting the things which are behind, and stretching forth unto those which are before, I pursue toward the mark 14 unto the prize of the heavenly calling of God in Christ Jesus. Let us then, as many as are perfect, have this 15 mind ; and if in any thing ye are otherwise minded, this also will God reveal unto you. Only walk by the same rule 16 whereto we attained.

Brethren, become imitators together of me, and look to 17 them who are walking even so as ye have us for a type. For many are walking, of whom I told you often, but now 18 tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose God is 19 the belly, and their glory is in their shame, who mind the earthly things. For the state we belong to is in the 20 heavens, whence also we wait for as a Saviour, the Lord Jesus Christ, who will change the fashion of our body of 21 humiliation to be conformed to his body of glory, according to the working whereby he is able to subject also all things unto him.

CH.

Therefore, my brethren beloved and longed for, my joy and crown, so stand in the Lord, beloved. IV.

I exhort Euodia, and exhort Syntyche, to be of the 2 same mind in the Lord. Yea, I ask thee also, true yoke-fellow, help them, inasmuch as they laboured with me in the gospel, with Clement also and my other fellow-labourers, whose names are in the book of life. 3

Rejoice in the Lord always ; again I will say, Rejoice. 4 Let your forbearance be known unto all men ; the Lord is 5 at hand. Be not anxious about any thing ; but in every 6 thing by prayer and supplication with thanksgiving let your requests be made known before God. And the peace 7 of God, which exceeds all understanding, will guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatever 8

virtue there is, and whatever praise, think on these things.

9 The things which ye both learned and received, both heard and saw in me, these do : and the God of peace will be with you.

10 But I rejoiced in the Lord greatly, that now at length ye revived your thoughtfulness about me ; wherein ye were
11 also thoughtful, but ye lacked opportunity. Not that I speak in respect of want ; for I learned, in the state in which I
12 am, to be content. I know both to be humbled, and I know to abound : in every case and in all I have been initiated both to be full and to be hungry, both to abound and to be
13 in want. I have strength for all things in him who gives
14 me power. Notwithstanding ye did well in communicating
15 with my affliction. But ye also, Philippians, know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as regards giving
16 and receiving, but ye only ; for also in Thessalonica ye
17 sent once and again unto my need. Not that I seek after the gift, but I seek after the fruit that multiplies to your
18 account. But I have all things to the full, and abound ; I am filled full, having received from Epaphroditus the things sent from you, an odour of a sweet smell, a sacrifice
19 acceptable, well-pleasing to God. And my God will fully supply all your need according to his riches in glory in
20 Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren that
22 are with me salute you. All the saints salute you, but
23 chiefly they of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.

TO THE COLOSSIANS.

PAUL, an apostle of Christ Jesus through the will of CH. I.
God, and Timothy the brother, to the saints in Colossae 2
and faithful brethren in Christ. Grace be unto you and
peace from God our Father.

We give thanks to the God and Father of our Lord 3
Jesus Christ, praying always for you; having heard 4
of your faith in Christ Jesus, and of the love which
ye have to all the saints, because of the hope which 5
is laid up for you in the heavens, whereof ye heard
before in the word of the truth of the gospel which is 6
come unto you, even as it is also in all the world, bring-
ing forth fruit and growing even as it does also in you,
since the day ye heard and knew fully the grace of God
in truth: even as ye learned from Epaphras our beloved 7
fellow-servant, who is a faithful minister of Christ on your
behalf, who also declared unto us your love in the Spirit. 8
For this cause we also, since the day we heard, do not 9
cease praying for you and asking that ye may be filled
with the full knowledge of his will in all wisdom and
spiritual understanding, so as to walk worthily of the Lord 10
unto all pleasing, bringing forth fruit in every good work,
and growing by the full knowledge of God, being em- 11
powered with all power, according to the might of his
glory, unto all patience and long-suffering; with joy giving 12
thanks unto the Father, who made you sufficient for the
portion of the lot of the saints in the light; who delivered 13
us out of the power of darkness, and translated us into
the kingdom of the Son of his love; in whom we have the 14
redemption, the forgiveness of sins; who is an image of 15
the invisible God, firstborn of all creation; because in him 16

were all things created in the heavens, and on the earth, the visible and the invisible, whether thrones, or lordships, or powers, or authorities. All things have been created
17 through him and for him; and he is before all things and
18 in him all things exist; and he is the head of the body, of the church: who is the beginning, firstborn from among the dead, that he may become in all things himself pre-
19 eminent, because in him all the fulness was pleased to
20 dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross, through him, whether they be things on the earth, or
21 things in the heavens. And you, that were once alienated and enemies by your mind that shewed itself in the evil
22 works, has he now reconciled in the body of his flesh through death, to present you holy and unblameable and
23 unreprouable in his sight; if indeed ye abide in the faith grounded and stedfast, and be not moved away from the hope of the gospel which ye heard, which was preached in all creation that is under heaven; whereof I Paul became a minister.

24 I now rejoice in the sufferings on your behalf, and fill up that which is wanting of the afflictions of Christ in my
25 flesh for his body's sake, which is the church; whereof I became a minister, according to the dispensation of God which was given to me for you, to fulfil the word
26 of God, even the mystery which has been hid from the ages and from the generations, but is now manifested to
27 his saints; to whom God desired to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ among you, the hope of glory;
28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man
29 perfect in Christ; whereunto I also labour, striving according to his working which works in me with power.

CH. II. For I would have you know how great a conflict I have for you, and them in Laodicea, and as many as have not
2 seen my face in the flesh; that their hearts may be encouraged, they being compacted in love and unto all

riches of the full assurance of the understanding, to the full knowledge of the mystery of God, even Christ, in whom 3 are all the treasures of wisdom and knowledge hidden. This I say, lest any one should beguile you with enticing 4 words. For though I am absent in the flesh, yet in the 5 spirit I am with you, rejoicing and seeing your close array, and the steadfastness of your faith toward Christ. As 6 therefore ye received Christ Jesus the Lord, walk in him : having been rooted and being built up in him, and con- 7 firmed in the faith, even as ye were taught, abounding in thanksgiving. Beware lest any one make a prey of you 8 through his philosophy and vain deceit, according to the tradition of men, according to the elements of the world and not according to Christ, because in him dwells all 9 the fulness of the Godhead bodily, and ye are filled full 10 in him, who is the head of all rule and authority ; in 11 whom also ye were circumcised with a circumcision made without hands, in the putting off the body of flesh, in the circumcision of Christ ; having been buried with him in 12 baptism, wherein also ye were raised with him through faith in the working of God who raised him from the dead ; and you being dead by your trespasses and the uncircum- 13 cision of your flesh, he quickened together with him, having forgiven us all our trespasses ; having blotted out the 14 handwriting in the ordinances that was against us, which was contrary to us, and he has taken it out of the way, having nailed it to the cross ; having stript off the powers 15 and the authorities, he made an example of them openly, while leading them in triumph in it.

Let no one therefore judge you in eating or in drinking 16 or in respect of a feast or new moon or sabbath ; which 17 are a shadow of the things to come, but the body is of Christ. Let no one deprive you of your reward, delighting 18 in lowliness of mind and worship of the angels, intruding into things which he has not seen, vainly puffed up by the mind of his flesh, and not holding fast the Head, from which all 19 the body by means of the joints and bands having nourishment supplied, and compacted, grows with the growth of

20 God. If ye died with Christ from the elements of the world,
why, as living in the world, do ye let yourselves be subject
21, 22 to ordinances, handle not, nor taste, nor touch, (which all
are to perish with the using,) after the commandments and
23 doctrines of men? such as have indeed a show of wisdom
in voluntary worship, and lowliness of mind, and not sparing
of the body, not in any honour to the satisfying of the flesh.

CH. III. If then ye were raised together with Christ, seek the
things above, where Christ is, sitting at the right hand of
2 God: mind the things above, not those on the earth.
3 For ye died, and your life has been hidden with Christ in
4 God: when Christ, your life, is manifested, then will ye
also be manifested with him in glory.

5 Deaden therefore your members which are upon the
earth; fornication, uncleanness, passion, evil lust, and
6 covetousness, which is idolatry, on account of which things
7 the wrath of God comes. In which ye also walked once,
8 when ye lived in them: but now do ye also put off the
whole, wrath, anger, viciousness, blasphemy, filthy com-
9 munication out of your mouth; lie not one to another,
seeing that ye have stript off the old man with his deeds,
10 and have put on the new man, which is being renewed
unto full knowledge after the image of him that created
11 him; where there is no such thing as Greek and Jew,
circumcision and uncircumcision, non-Greek, Scythian,
bond, free; but Christ is all and in all.

12 Put on therefore, as God's elect, holy and beloved,
hearts of compassion, goodness, lowliness of mind, meek-
13 ness, longsuffering; forbearing one another and forgiving
each other, if any have a complaint against any, even as
14 Christ forgave you, so also do ye; and over all these
15 things, love, which is a bond of perfection. And let the
peace of Christ rule in your hearts, into which also ye were
16 called in one body; and be thankful. Let the word of
Christ dwell in you richly, in all wisdom teaching and
admonishing each other; in psalms, hymns, spiritual songs,
17 with grace singing in your hearts to God; and every thing
whatsoever ye do in word or in deed, do all in the name of

the Lord Jesus, giving thanks to God the Father through him.

Wives, be subject unto your husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things: for this is well pleasing in the Lord. Fathers, provoke not your children, that they be not dispirited. Servants, obey in all things your masters according to the flesh; not with eye-services as men-pleasers, but in simplicity of heart, fearing the Lord. Whatsoever ye do, work at it heartily, as to the Lord, and not unto men, knowing that from the Lord ye will receive the recompense of the inheritance. Serve the Lord Christ; for he that does wrong will receive back the wrong he did, and there is no respect of persons. Masters, render unto your servants justice and equality, knowing that ye also have a Master in heaven.

CH.

ATTEND upon prayer, watching therein with thanksgiving, withal praying also for us, that God would open unto us a door of the word, to speak the mystery of Christ, for which I have also been bound, that I may manifest it, as I ought to speak. Walk in wisdom toward them that are without, buying up the opportunity. Let your speech be always in grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my state will Tychicus make known unto you, the beloved brother, and faithful minister and fellow-servant in the Lord, whom I sent unto you for this very purpose, that ye might know our state, and he might encourage your hearts; with Onesimus, the faithful and beloved brother, who is one of you. They will make known unto you all the things here.

Aristarchus my fellow-prisoner salutes you, and Mark the cousin of Barnabas, touching whom ye received commandments, (if he come unto you, receive him,) and Jesus who is called Justus; they who are of the circumcision, these only are my fellow-workers unto the kingdom of God, who became a comfort unto me. Ephras, who is one of you, a servant of Christ Jesus,

salutes you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of
13 God. For I bear him witness, that he has much labour for
14 you and them in Laodicea and them in Hierapolis. Luke
15 the beloved physician salutes you, and Demas. Salute the brethren in Laodicea, and Nymphas, and the church in
16 their house. And when the epistle is read among you, cause that it be read also in the church of the Laodiceans;
17 and that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou receivest in the Lord, that thou fulfil it.
18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you.

TO THE THESSALONIANS FIRST.

- CH. I. PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace be unto you and peace.
- 2 We give thanks to God always for you all, making
3 mention on our prayers; unceasingly remembering your work of faith, and labour of love, and patience of hope of our Lord Jesus Christ, before God and our Father;
4, 5 knowing, brethren beloved by God, your election; because our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as ye know what manner of men we became among
6 you for your sakes. And ye became imitators of us and of the Lord, having received the word in much affliction,
7 with joy of the Holy Spirit, so that ye became a type to
8 all them that believe in Macedonia and in Achaia. For from you has sounded out the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith

which is toward God is gone forth, so that we need not to speak any thing; for they themselves report concerning 9 us what manner of entering in we had unto you, and how ye turned to God from the idols to serve the living and true God, and to wait for his Son from the heavens, whom 10 he raised from the dead, Jesus who delivers us out of the wrath to come.

CH.

For yourselves, brethren, know our entering in unto II. you, that it has not been in vain; but after we suffered 2 before, and were illtreated as ye know at Philippi, we were bold in our God to speak unto you the gospel of God in much conflict. For our exhortation comes not out of 3 deceit, nor out of uncleanness, nor in guile; but even as 4 we have been approved by God to be entrusted with the gospel so we speak; not as pleasing men, but God who proves our hearts. For neither at any time used we 5 words of flattery, as ye know, nor a pretence of covetousness, God is witness: not from men sought we glory, 6 neither from you nor from others, when we might have been burdensome as apostles of Christ; but we became 7 gentle among you, as if a nurse were cherishing her own children; thus being affectionately desirous of you, we 8 were pleased to impart unto you, not only the gospel of God, but also our own lives, because ye became objects of our love. For ye remember, brethren, our labour and 9 toil; working night and day that we might not burden any of you, we preached unto you the gospel of God. Ye 10 are witnesses and God, how holily and righteously and unblameably we became to you that believe, even as ye 11 know how with regard to each one of you, as a father to his own children, we were exhorting you and comforting, and testifying that ye should walk worthy of God, who 12 calls you into his own kingdom and glory.

And for this cause also we thank God unceasingly, 13 because, when ye received God's word of hearing from us ye accepted not men's word but as it is in truth the word of God, which effectually works also in you that believe. For ye, brethren, became imitators of the 14

churches of God which are in Judaea in Christ Jesus ;
because ye also suffered the same things by your own
15 countrymen, even as they also did by the Jews, by them who
both killed the Lord Jesus and the prophets, and drove us
out, and please not God, and are contrary to all men ;
16 forbidding us to speak to the Gentiles that they may be
saved, in order to fill up their sins always. But the wrath
came upon them to the end.

17 But we, brethren, having been separated from you for
a short time in face, not in heart, were anxious more abun-
18 dantly to see your face with much longing. Wherefore
we desired to come unto you, even I Paul both once and
19 again, and Satan hindered us. For what is our hope, or
joy, or crown of glorying ; are not even ye before our Lord
20 Jesus at his coming ? For ye are our glory and joy.

CH. III. WHEREFORE, when bearing no longer, it was our
2 pleasure to be left behind in Athens alone ; and we
sent Timothy, our brother and minister of God in the
gospel of Christ, to establish you and to exhort you on
3 behalf of your faith, that no one might be disquieted by
these afflictions. For ye yourselves know that we are
4 appointed thereunto. For even when we were with you,
we told you before that we are about to be afflicted, even
5 as it also came to pass, and ye know. For this cause
I also bearing no longer, sent to know your faith, lest by
some means the tempter tempted you, and our labour
6 should be in vain. But Timothy having just now come
unto us from you, and having brought us good tidings of
your faith and love, and that ye have a good remembrance
of us always, longing to see us, as we also to see you ;
7 for this cause we were comforted, brethren, over you in
all our necessity and affliction through your faith ;
8, 9 because now we live, if ye stand in the Lord. For
what thanksgiving are we able to render to God again
for you, and all the joy wherewith we rejoice for your sakes
10 before our God ; night and day supplicating exceeding
abundantly that we might see your face, and might com-
plete that which is wanting in your faith ?

But may he himself, our God and Father, and our Lord 11
Jesus, direct our way unto you; and you may the Lord 12
make to multiply and abound in love one toward another
and toward all, even as we also toward you; to the 13
end he may establish your hearts unblameable in holiness
before God and our Father, at the coming of our Lord
Jesus with all his saints. Amen.

CH.

FINALLY then, brethren, we ask you and exhort in iv.
the Lord Jesus, that even as ye received from us how ye
ought to walk and to please God, even as also ye do walk,
ye would abound more. For ye know what commandments 2
we gave you through the Lord Jesus. For this is the will 3
of God, your sanctification, that ye abstain from fornication;
that every one of you should know to acquire his 4
own vessel in sanctification and honour, not in the 5
passion of lust, as also the Gentiles who know not God;
that he should not go beyond and over-reach his brother 6
in the matter, because the Lord is an avenger concerning
all these, even as we also spake to you before and testified
fully. For God did not call us unto uncleanness, but in 7
sanctification. He therefore that rejects, rejects not a man, 8
but the God who also gives his holy Spirit unto you.

But as touching brotherly love, ye need not that I write 9
unto you; for ye yourselves are taught by God to love one
another; for indeed ye do it toward all the brethren in the 10
whole of Macedonia. But we exhort you, brethren, to abound
more, and to be ambitious to be quiet, and to do your 11
own business, and to work with your hands, even as we
commanded you; that ye may walk seemly toward them 12
without, and have need of nothing.

But we would not have you ignorant, brethren, con- 13
cerning them who are asleep, in order that ye may not
be sorry, even as the rest who have no hope. For if we 14
believe that Jesus died and is risen, so also will God through
Jesus bring with him them that slept. For this we say 15
unto you in a word of the Lord, that we the living who
remain unto the coming of the Lord shall by no means go
before them that slept; because the Lord himself will 16

- descend from heaven at a signal-shout, at the voice of an archangel and at the trump of God, and the dead in
- 17 Christ will rise first; then we the living who remain shall be caught up together with them in clouds, to meet the Lord, into the air; and so we shall be always with the
- 18 Lord. So then exhort one another with these words.
- CH. V. But concerning the times and the seasons, brethren, ye
- 2 have no need that I write unto you; for yourselves know strictly that the day of the Lord so comes as a thief in
- 3 the night. When they say, Peace and safety; then sudden destruction comes upon them, as the pain upon a woman
- 4 with child, and they shall by no means escape. But ye, brethren, are not in darkness, that the day should overtake
- 5 you as a thief; for ye are all sons of light and sons
- 6 of day: we are not of night nor of darkness; therefore let us not sleep, as the rest; but let us watch and be sober.
- 7 For they that sleep sleep by night; and they that are
- 8 drunken are drunken by night; but let us who are of day be sober, having put on a breastplate of faith and
- 9 love, and for an helmet the hope of salvation, for God appointed us not to wrath, but to the possession of salvation
- 10 through our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with
- 11 him. Wherefore exhort one another, and edify each other, even as also ye do.
- 12 But we ask you, brethren, to know them that labour among you and preside over you in the Lord and
- 13 admonish you; and to think of them exceeding abundantly in love for their work's sake. Be at peace among
- 14 yourselves. Now we exhort you, brethren, admonish the disorderly, comfort the feebleminded, support the weak,
- 15 be longsuffering toward all. See that none render evil for evil unto any one; but always pursue that which is good
- 16, 17 toward one another and toward all. Rejoice always, pray
- 18 without ceasing, in every thing give thanks; for this is
- 19 the will of God in Christ Jesus toward you. Quench
- 20, 21 not the Spirit, set not prophecies at nought; but prove all
- 22 things, hold fast the good; abstain from every form of

evil. But may he himself, the God of peace, sanctify you 23 wholly; and may your spirit and soul and body be kept whole without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will 24 do it.

Brethren, pray for us. Salute all the brethren with 25, 26 an holy kiss. I adjure you by the Lord that the epistle 27 be read unto all the brethren.

The grace of our Lord Jesus Christ be with you. 28

TO THE THESSALONIANS SECOND.

PAUL, and Silvanus, and Timothy, unto the church of CH. I.
the Thessalonians in God our Father and the Lord Jesus
Christ. Grace be unto you and peace, from God our 2
Father and the Lord Jesus Christ.

We ought to give thanks to God always for you, 3
brethren, even as it is meet, because your faith grows
exceedingly, and the love of each one of you all toward one
another abounds; so that we ourselves glory in you among 4
the churches of God on behalf of your patience and faith
in all your persecutions and the afflictions that ye endure;
which is a token of the righteous judgment of God, that 5
ye may be counted worthy of the kingdom of God, on
behalf of which ye also suffer; since it is a righteous 6
thing with God to recompense affliction to them that afflict
you, and to you who are afflicted rest with us, at the 7
revelation of the Lord Jesus from heaven with angels
of his power, in flaming fire taking vengeance on them 8
that know not God and on them that obey not the gospel
of our Lord Jesus; who will suffer punishment, ever- 9
lasting destruction from the presence of the Lord, and
from the glory of his strength, when he shall come to be 10

glorified in his saints, and to be admired in all them that believed (because our testimony to you was believed) in
11 that day. To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all good pleasure of goodness, and work of faith in power;
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CH. II. But we ask you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him,
2 that ye be not soon shaken from your mind nor yet be troubled, neither by spirit, nor by word, nor by epistle as
3 from us, as that the day of the Lord is at hand. Let no one deceive you in any way: for it will not come, unless there shall have come the apostasy first, and the man of
4 lawlessness be revealed, the son of destruction, he that opposes and lifts himself up above every one, is called God or an object of worship; so that he seats himself in the temple of God, shewing himself that he is God.

5 Remember ye not that, when I was still with you, I told
6 you these things? And now ye know what withholdings, that
7 he may be revealed in his own time. For the mystery of lawlessness is already working, only until he who now
8 holds back be out of the way; and then will the lawless one be revealed, whom the Lord Jesus will consume with the breath of his mouth, and will bring to nought with
9 the appearance of his coming; whose coming is after the working of Satan in all power and signs and wonders of
10 lying, and in all deceit of unrighteousness for them that perish, because they received not the love of the truth that
11 they might be saved. And for this cause God sends them
12 a working of error, that they should believe the lying; in order that they may all be judged who believed not the truth but had pleasure in the unrighteousness.

13 But we ought to give thanks to God always for you, brethren beloved by the Lord, that God chose you from the beginning to salvation in sanctification of the Spirit
14 and belief of the truth; whereunto he also called you

through our gospel, to the possession of the glory of our Lord Jesus Christ. Therefore, brethren, stand, and hold 15 fast the traditions which ye were taught, whether by word, or by our epistle ; and may our Lord Jesus Christ himself, 16 and God our Father, who loved us, and gave everlasting comfort and good hope in grace, comfort your hearts 17 and establish you in every good work and word. CH.

FINALLY, brethren, pray for us, that the word of the III. Lord may run and be glorified, even as it is also with you ; and that we may be delivered from the perverse and 2 evil men ; for all have not the faith. But the Lord is 3 faithful, who will establish you, and guard you from the evil one. And we have confidence in the Lord touching you, 4 that ye do and will do the things which we command. And may the Lord direct your hearts into the love of God, 5 and into the patience of Christ.

But we command you, brethren, in the name of our 6 Lord Jesus Christ, that ye keep back from every brother walking disorderly, and not after the tradition which they received from us. For yourselves know how ye 7 ought to imitate us, because we behaved not ourselves disorderly among you ; neither did we eat bread from any 8 one for nought ; but in labour and toil working night and day, that we might not burden any of you : not because we 9 have not authority, but to make ourselves a type unto you to imitate us. For even when we were with you, this we 10 commanded you, that if any one desire not to work, neither let him eat. For we hear that some are walking among you 11 disorderly, busy at nothing but being busybodies ; now 12 them that are such we command and exhort in the Lord Jesus Christ, that working with quietness they eat their own bread. But ye, brethren, faint not in well doing. 13 But if any one obeys not our word by the epistle, mark 14 that man ; keep no company with him, that he may be ashamed ; and think of him not as an enemy, but admonish him as a brother. And may the Lord of peace 15 himself give you peace always in every way. The Lord be with you all.

- 17 The salutation of me Paul with mine own hand, which
18 is a sign in every epistle: so I write. The grace of our
Lord Jesus Christ be with you all.
-

TO TIMOTHY FIRST.

CH. I. PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope,
2 unto Timothy, a true child in faith. Grace, mercy, peace,
from God the Father and Christ Jesus our Lord.

- 3 Even as I besought thee to abide still in Ephesus, as I
was going into Macedonia, that thou mightest command
4 some not to teach other doctrine, nor yet to give heed to
fables and endless genealogies, which present discussions
5 rather than God's dispensation which is in faith: but the
end of the commandment is love out of a pure heart, and
6 a good conscience, and faith unfeigned, from which some
having swerved were turned aside unto vain babbling;
7 desiring to be teachers of the law, understanding neither
8 what they say, nor whereof they affirm strongly. But we
9 know that the law is good, if one use it lawfully; because
he knows this, that law is not made for a righteous man,
but for lawless and insubordinate, for ungodly and
sinful, for unholy and profane, for murderers of fathers
10 and murderers of mothers, for manslayers, for whore-
mongers, for them that defile themselves with men, for
menstealers, for liars, for perjured persons, and if there
be any other thing that is contrary to the sound doctrine;
11 according to the gospel of the glory of the blessed God
12 with which I was entrusted. I give thanks to him that
made me strong, Christ Jesus our Lord, that he thought
13 me faithful in appointing me to the ministry, who was
before a blasphemer, and persecutor, and insulter; but I

found mercy, because I did it ignorantly in unbelief; and 14
the grace of our Lord was exceeding abundant with faith
and love which is in Christ Jesus. Faithful is the saying, 15
and worthy of all acceptation, that Christ Jesus came into
the world to save sinners, of whom I am first: but for 16
this cause I found mercy, that in me first Jesus Christ
might shew forth all longsuffering, for a pattern to them
that were about to believe on him unto life everlasting.
Now unto the King of the ages, the incorruptible invisible 17
only God, be honour and glory for ever and ever. Amen.

This commandment I commit unto thee, child Timothy, 18
according to the former prophecies concerning thee, that
thou mayest war in pursuance of them the honourable
warfare; having faith and a good conscience, which some 19
having thrust from them made shipwreck concerning the
faith: of whom are Hymenaeus and Alexander, whom I 20
delivered up unto Satan, that they may be admonished by
chastisement not to blaspheme. CH.

I EXHORT therefore first of all, that supplications, II.
prayers, intercessions, thanksgivings, be made for all
men; for kings and all that are in pre-eminence; that we 2
may lead a quiet and peaceable life in all godliness and
gravity. This is good and acceptable in the sight of 3
our Saviour God, who wills all men to be saved, and to 4
come unto a full knowledge of the truth. For there is one 5
God, and one mediator of God and men, the man Christ
Jesus, who gave himself a ransom for all; the testimony 6
to be in its own seasons; whereunto I was appointed a 7
preacher and apostle, I speak the truth, I lie not, a
teacher of Gentiles in faith and truth.

I wish therefore that the men pray in every place, 8
lifting up holy hands, without wrath and reasoning; in 9
like manner that women adorn themselves in orderly
apparel, with modesty and soberness; not in brodered
hair, and gold, or pearls, or costly raiment; but (which 10
becomes women professing godliness) by means of good
works. Let a woman learn in silence in all subjection; 11
but I permit not a woman to teach, nor yet to rule over a 12

13 man, but to be in silence. For Adam was first formed,
14 then Eve. And Adam was not deceived, but the woman
being carried away by the deceit has fallen into transgres-
15 sion, but will be saved through the childbearing, if they
abide in faith and love and sanctification with soberness.

CH. III. FAITHFUL is the saying, If any one covets the office of
2 a bishop, he desires an honourable work. The bishop then
must be blameless, husband of one wife, temperate, sober-
3 minded, orderly, hospitable, apt in teaching, not given
to wine, not a striker, but forbearing, not contentious, not
4 a lover of money, presiding well over his own house,
5 having children in subjection with all gravity; (but if one
knows not how to preside over his own house, how shall
6 he take care of the church of God?) not a novice, lest
being puffed up he fall into the judgment of the devil.
7 But he must also have a good witness from them without,
8 lest he fall into reproach and a snare of the devil. In like
manner must deacons be grave, not double-tongued, not
9 given to much wine, not greedy of gain, having the
10 mystery of the faith in a pure conscience. And let these
also first be proved; then let them serve as deacons, being
11 blameless. Women in like manner must be grave, not
12 slanderers, temperate, faithful in all things. Let deacons
be husbands of one wife, presiding well over children and
13 their own houses. For they that served well as deacons
obtain for themselves a good step, and much openness in
the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto
15 thee soon; but if I delay, that thou mayest know how thou
oughtest to conduct thyself in the house of God, which is
the church of the living God, the pillar and ground of the
16 truth. And confessedly great is the mystery of godliness;
in him who was manifested in flesh, justified in spirit, seen
by angels, preached among Gentiles, believed on in the
world, received up in glory.

CH. IV. BUT the Spirit says expressly, that in after times
some will apostatise from the faith, giving heed to seduc-
2 ing spirits and doctrines of demons, in the hypocrisy of

those who speak lies, having their own conscience seared, forbidding to marry, commanding to abstain from meats, 3 which God created unto participation with thanksgiving for them that believe and fully know the truth. For every 4 creature of God is good, and nothing to be rejected when received with thanksgiving; for it is sanctified through the 5 word of God and intercession.

By setting forth these things to the brethren, thou wilt 6 be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast followed: but the profane and old wives' fables refuse. And 7 exercise thyself unto godliness. For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life that now is and of that which is to come. Faithful is the saying and worthy of all 9 acceptance. For to this end we labour and strive, because 10 we have hoped in the living God, who is Saviour of all men, specially of believers.

Command these things and teach. Let no one 11, 12 despise thy youth, but become a type of the believers, in word, in conduct, in love, in faith, in purity. Till I come, 13 give heed to the reading, to the exhortation, to the doctrine. Neglect not the gift that is in thee, which was 14 given thee through prophecy with the laying on of the hands of the presbytery. Meditate these things, in them 15 be engrossed; that thy advancement may be manifest to all. Give heed unto thyself and unto the doctrine, continue 16 in them: for in doing this thou wilt both save thyself and them that hear thee.

CH.

REBUKE not an elder but exhort him as a father, v. younger men as brethren, elder women as mothers, 2 younger as sisters, in all purity. Honour widows that are 3 widows indeed. But if any widow has children or grand- 4 children, let them learn first to shew piety to their own household and to requite their parents; for this is acceptable before God. But she that is a widow indeed and 5 desolate, has hoped in God, and continues in supplications and prayers night and day; but she that lives in 6

7 pleasure is dead. And these things command, that they
8 may be blameless. But if any one provides not for his
own, and specially for those of his own house, he has
denied the faith and is worse than an unbeliever.

9 Let a widow be enrolled who is not less than three-
10 score years old, wife of one man, well reported of in
good works; if she brought up children, if she entertained
strangers, if she washed saints' feet, if she relieved
11 afflicted ones, if she followed after every good work. But
younger widows refuse: for when they shall wax wanton
12 against Christ, they desire to marry, having judgment
13 because they rejected the first faith: and withal they also
learn to be idle, going about from house to house; and
not only idle but tattlers also and busybodies, speaking
14 the things which they ought not. I wish therefore that
the younger marry, bear children, guide the house, give
15 no occasion to the adversary by way of reproach; for
16 some have already turned aside after Satan. If any believing
woman has widows, let her relieve them, and let
not the church be burdened, that it may relieve them
that are widows indeed.

17 Let the elders who preside well be counted worthy of
double honour, especially they who labour in word and
18 doctrine. For the scripture says, *Thou shalt not muzzle
an ox treading out the corn*, and *The labourer is worthy of
19 his hire*. Against an elder receive not an accusation,
20 except before two or three witnesses. Them that sin convict
before all, that the rest also may fear.

21 I testify fully before God and Christ Jesus and the
elect angels, that thou observe these things without pre-
22 judice, doing nothing with partiality. Lay hands soon on no
one, neither be partaker of other men's sins. Keep thyself
23 pure. Drink no longer water, but use a little wine for thy
24 stomach's sake and thy frequent infirmities. Of some men
the sins are openly manifest, going before to judgment;
25 and some they also follow after; in like manner also the
good works are openly manifest, and those which are
otherwise cannot be hid.

LET as many servants as are under the yoke think their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren, but serve them the more, because they who partake of the benefit are faithful and beloved.

These things teach and exhort. If any one teaches other doctrine, and is not given to sound words, those of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about discussions and strifes of words, whereof comes envy, contention, blasphemies, evil surmisings, continued disputings of men corrupted in mind and deprived of the truth, supposing that godliness is a means of gain. But godliness with contentment is a great means of gain. For we brought nothing into the world, because neither are we able to carry any thing out; and having food and raiment we will be content therewith. But they that wish to be rich fall into temptation and a snare and many foolish and hurtful lusts, which sink men into perdition and destruction. For the love of money is a root of all the evils; which while some were coveting after, they wandered away from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, take hold of the everlasting life, whereunto thou wast called, and didst confess the good confession before many witnesses. I command thee before God who preserves alive all things, and Christ Jesus who witnessed before Pontius Pilate the good confession; that thou keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ; which in his own times the blessed and only Potentate will shew, the King of kings and Lord of lords; who only has immortality, dwelling in light unapproachable, whom no man saw or can see: to whom be honour and might everlasting. Amen.

- 17 Command them that are rich in the present world, not to be highminded, not to hope in the uncertainty of riches, but in God who gives us all things richly for enjoyment ;
- 18 to do good, to be rich in good works, to be free in distributing, willing to communicate ; treasuring up for themselves a good foundation against the time to come, that they may take hold of the life indeed.
- 20 O Timothy, keep the trust committed unto thee, turning away from the profane babblings and "antitheses" of
- 21 the falsely called "gnosis ;" which some professing erred concerning the faith.
- Grace be with you.

TO TIMOTHY SECOND.

- CH. I. PAUL, an apostle of Christ Jesus by the will of God, according to the promise of life which is in Christ Jesus,
- 2 to Timothy, a beloved child. Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- 3 I thank God, whom I serve from my forefathers in a pure conscience, how without ceasing I have remembrance
- 4 of thee in my supplications night and day ; longing to see thee, being mindful of thy tears, that I may be filled with joy ;
- 5 having called to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice ; and I am persuaded that it dwells in thee
- 6 also. For which cause I put thee in mind to stir up the gift of God, which is in thee through the laying on of my
- 7 hands. For God gave us not a spirit of cowardice, but of
- 8 power, and of love, and of sober-mindedness. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner ; but suffer hardship with me for the gospel

according to the power of God, who saved us and called 9
us with an holy calling, not according to our works, but
according to his own purpose and grace which was given
us in Christ Jesus before everlasting times, but is now 10
manifested by the appearing of our Saviour Christ Jesus,
who brought death to nought, but brought life and in-
corruption to light through the gospel; unto which I 11
was appointed a preacher and apostle and teacher;
for which cause I also suffer these things, but am not 12
ashamed; for I know whom I have believed, and am per-
suaded that he is able to guard the trust which I have com-
mitted unto him unto that day. Hold fast the pattern of 13
sound words, which thou heardest from me in faith and
love which is in Christ Jesus. The good trust committed 14
unto thee guard through the Holy Spirit that dwells in us.

Thou knowest this, that all they who are in Asia turned 15
away from me, of whom are Phygelus and Hermogenes.
The Lord give mercy unto the house of Onesiphorus; 16
because he oft refreshed me and was not ashamed of my
chain; but when he was in Rome, he sought me diligently 17
and found me. The Lord grant unto him that he may 18
find mercy from the Lord in that day. And in how many
things he ministered at Ephesus, thou knowest better
than I.

CH.

Thou therefore, my child, be strong in the grace that II.
is in Christ Jesus; and the things that thou heardest 2
from me among many witnesses, the same commit thou to
faithful men, who will be able to teach others also. Suffer 3
hardship with me, as a good soldier of Christ Jesus. No 4
one serving as a soldier entangles himself with the affairs
of life; that he may please him who chose him to be a
soldier. And if one also strive in the games, he is not 5
crowned except he strive lawfully. The labouring husband- 6
man must first partake of the fruits. Understand what I 7
say; for the Lord will give thee knowledge in all things.
Remember Jesus Christ raised from the dead, of the seed 8
of David, according to my gospel; wherein I suffer hard- 9
ship as an evil doer even unto bonds; but the word of

10 God has not been bound. For this cause I endure all things for the elect's sakes, that they also may obtain salvation which is in Christ Jesus with glory everlasting.
11 Faithful is the saying: for if we died with him, we shall
12 also live with him: if we endure, we shall also reign with
13 him: if we shall deny, he also will deny us: if we are faithless, he abides faithful, for he cannot deny himself.

14 Of these things put them in remembrance, testifying fully before God that they strive not about words, a thing
15 tending to no profit, to the subverting of the hearers. Be anxious to present thyself approved unto God, a labourer
16 not ashamed, rightly dividing the word of the truth. But avoid the profane babblings; for they will advance unto a greater degree of ungodliness, and their word will eat as
17 does a canker. Of whom are Hymenaeus and Philetus,
18 who concerning the truth turned aside, saying that the resurrection has already taken place, and overturn the
19 faith of some. Yet God's firm foundation stands, having this seal, *The Lord knew them that are his, and, Let every one that names the name of the Lord depart from unrighteous-*
20 *ness.* But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some
21 to honour, and some to dishonour: if therefore one purify himself from these, he will be a vessel unto honour, sanctified, profitable to the master, prepared unto every
22 good work. But flee the youthful lusts, and pursue righteousness, faith, love, peace with them that call on the
23 Lord out of a pure heart. But the foolish and ignorant discussions refuse, knowing that they beget fights: but a servant of the Lord must not fight, but be gentle unto all,
25 apt in teaching, patient of evil, in meekness correcting those who oppose themselves, if God peradventure may give them repentance unto full knowledge of the truth;
26 and that they may return to soberness out of the snare of the devil, having been taken captive by him to do his will.

CH. III. But know this, that in the last days grievous times will
2 arise. For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to

parents, unthankful, unholy, without natural affection, 3
 implacable, calumniators, incontinent, fierce, haters of
 good, traitors, headlong, puffed up, lovers of pleasure more 4
 than lovers of God, who have a form of godliness, but 5
 have denied the power thereof: and turn away from
 these. For of these are they who creep into the houses, 6
 and lead captive silly women laden with sins, driven along
 by divers lusts, ever learning and never able to come to 7
 a full knowledge of the truth. Now as Jannes and Jambres 8
 withstood Moses, so do these also withstand the truth; men
 corrupted in mind, reprobate concerning the faith. But 9
 they will advance no further: for their folly will be fully
 manifest unto all, as theirs also became. But thou didst 10
 follow my doctrine, manner of life, purpose, faith, long-
 suffering, love, patience, persecutions, sufferings, such as 11
 happened unto me in Antioch, in Iconium, in Lystra;
 such persecutions I endured, and out of all the Lord
 delivered me. Yea, and all who desire to live godly in 12
 Christ Jesus will suffer persecution. But evil men and 13
 seducers will advance to worse and worse, deceiving and
 being deceived. But abide thou in the things which thou 14
 learnedst and wert assured of, knowing from whom thou
 learnedst; and that from a child thou knowest the holy 15
 writings, which are able to make thee wise unto salvation
 through faith which is in Christ Jesus. Every scripture 16
 inspired by God is also profitable for doctrine, for convic-
 tion, for rectification, for discipline which is in righteous-
 ness; that the man of God may be complete, fully com- 17
 pleted unto every good work.

CH.

I TESTIFY fully, before God and Christ Jesus who is
 about to judge quick and dead, both his appearing and
 his kingdom; preach the word, be urgent in season out 2
 of season, convict, exhort, rebuke, in all longsuffering
 and teaching. For there will be a time when they 3
 will not endure the sound doctrine, but according to their
 own lusts will heap to themselves teachers, because they
 have itching ears: and they will turn away their ears from 4
 the truth, and will turn aside unto the fables. But be thou 5

IV.

- sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am now being poured out as drink offering, and the time of my dissolution is at hand.
- 7 I have fought the good fight, I have finished the course,
8 I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will render unto me at that day, and not to me only but unto all them also that have loved his appearing.
- 9, 10 Be anxious to come shortly unto me. For Demas forsook me, having loved this present world, and departed unto Thessalonica, Crescens to Gallia, Titus unto Dalmatia;
11 Luke alone is with me. Take Mark, and bring him with
12 thyself; for he is profitable to me for the ministry. But
13 Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring, and the books,
14 especially the parchments. Alexander the coppersmith did me much evil; the Lord will render unto him according to
15 his works. Against whom be thou also on thy guard; for
16 he withstood our words exceedingly. At my first defence no one came forward with me, but all forsook me: may it
17 not be reckoned unto them! but the Lord stood by me and strengthened me, that through me the preaching might be fulfilled and all the Gentiles might hear; and I was
18 delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will bring me safe into his heavenly kingdom: to whom be the glory for ever
19 and ever. Amen. Salute Prisca and Aquila, and the
20 household of Onesiphorus. Erastus abode at Corinth;
21 but Trophimus I left behind at Miletus sick. Be anxious to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord be with thy spirit. Grace be with you.

TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ CH. I.
for the faith of God's elect and full knowledge of the
truth which is according to godliness, in hope of life 2
everlasting, which God that cannot lie promised before
everlasting times, but in its own seasons manifested his 3
word in preaching, with which I was entrusted according
to the commandment of God our Saviour; to Titus a true 4
child after the common faith. Grace and peace, from God
the Father and Christ Jesus our Saviour.

For this cause I left thee behind in Crete, that thou 5
shouldest set in order the things that are wanting, and
appoint elders in every city, as I commanded thee; if any 6
one is blameless, husband of one wife, having believing
children who are not accused of riot or unruly. For the 7
bishop must be blameless as God's steward; not self-
willed, not soon angry, not given to wine, not a striker,
not greedy of gain; but hospitable, a lover of good, 8
soberminded, righteous, holy, temperate; holding fast the 9
faithful word according to the teaching, that he may be
able both to exhort in the sound doctrine and to convict
the gainsayers. For there are many unruly, vain talkers 10
and deceivers, specially they of the circumcision, whose 11
mouths must be stopped, who overturn whole houses,
teaching things which they ought not, for the sake of filthy
gain. One of themselves, a prophet of their own, said, 12
The Cretans are always liars, evil beasts, lazy gluttons.
This witness is true. Wherefore convict them sharply, 13
that they may be sound in the faith, not giving heed to 14
Jewish fables, and commandments of men that turn away
from the truth. Unto the pure all things are pure: but 15

unto them that are defiled and unbelieving nothing is pure; but both their mind and conscience have been
16 defiled. They confess that they know God, but in works deny him, being abominable, and disobedient, and unto every good work reprobate.

CH. II. BUT speak thou the things which become the sound
2 doctrine. That aged men be temperate, grave, sober-
3 minded, sound in faith, in love, in patience; aged
women likewise, in behaviour as becomes holiness, not
calumniators, not enslaved to much wine, teachers of
4 good things; that they instruct the young women to
be lovers of their husbands, lovers of their children,
5 soberminded, chaste, workers at home, good, subject to
their own husbands, that the word of God be not blas-
6 phemed. The younger men likewise exhort to be sober-
7 minded about all things, rendering thyself a type of good
8 works, in the doctrine shewing incorruption, gravity, sound
speech, that cannot be condemned, in order that he who
is of the contrary part may be ashamed, having no bad
9 thing to say of us. Exhort servants to be subject unto
their own masters, in all things to be well-pleasing,
10 not gainsaying, not purloining, but shewing all good
fidelity, that they may adorn the doctrine of God our
Saviour in all things.

11 For the grace of God bringing salvation to all men
12 appeared, admonishing us by chastisement, in order that
having denied ungodliness and worldly lusts, we should
live soberly, and righteously, and godly, in the present
13 world; waiting for the blessed hope and appearing of the
glory of the great God, and of our Saviour Christ Jesus,
14 who gave himself for us, that he might redeem us from all
iniquity, and purify unto himself a peculiar people, zealous
of good works.

15 These things speak, and exhort, and convict with all
command; let no one despise thee.

CH. III. REMIND them to be subject to principalities, to authorities,
2 to obey magistrates, to be ready to every good work, to
blaspheme no one, not contentious, forbearing, shewing all

meekness unto all men. For we also were once foolish, disobedient, deceived, serving divers lusts and pleasures, living in viciousness and envy, hateful, hating one another; but when the goodness and the love to man of our Saviour God appeared, not by works in righteousness which we did, but according to his mercy he saved us, through the laver of regeneration and renewing of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Saviour; that having been justified by his grace, we should become heirs according to the hope of everlasting life. Faithful is the saying, and concerning these things I wish thee to affirm strongly, in order that they who have believed in God may be careful to practise good works. These are good and profitable unto men. But avoid foolish discussions, and genealogies, and contention, and fights about the law; for they are unprofitable and vain. A heretical man after the first and second admonition refuse; knowing that such an one has been subverted and sins, being self-condemned.

When I shall send Artemas unto thee or Tychicus, be anxious to come unto me to Nicopolis: for I have determined there to winter. Zenas the lawyer and Apollos send forward diligently, that nothing be wanting unto them. And let our people also learn to practise good works for the necessary wants, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

TO PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy the
brother, unto Philemon our beloved and fellow-labourer,
2 and to Apphia the sister, and Archippus our fellow-soldier,
3 and to the church in thy house. Grace to you and peace
from God our Father, and the Lord Jesus Christ.

4 I thank my God, always making mention of thee on my
5 prayers, hearing of thy love and the faith which thou hast
6 toward the Lord Jesus, and to all the saints; in order
that the fellowship of thy faith may become effective in
the full knowledge of every good thing which is in you unto
7 Christ. For I had much joy and consolation in thy love,
because the hearts of the saints have been refreshed by
8 thee, brother. Wherefore, though I have much openness
9 in Christ to command thee that which is fitting, for love's
sake I rather beseech; being such an one as Paul an
10 aged man, and now also a prisoner of Christ Jesus, I
beseech thee for mine own child, whom I begat in the
11 bonds, Onesimus, who was once to thee unprofitable,
12 but now profitable both to thee and to me; whom I sent
13 back to thee, himself, that is, mine own heart. Whom I
wished to retain with me, that in thy stead he might
14 minister unto me in the bonds of the gospel; but without
thy mind I would do nothing; that thy good service should
not be as it were according to necessity, but according to
15 free-will; for perhaps he was separated for a season on
16 this account, that thou mightest have him for ever, no
longer as a servant, but above a servant, a brother
beloved, especially to me, but how much more unto thee,
17 both in the flesh and in the Lord: if therefore thou
18 countest me as a partner, receive him as myself. And

if he wronged thee in aught, or owes thee, put that to mine account. I Paul write it with mine own hand, I will 19 repay; not to say unto thee that thou owest unto me even thine own self besides. Yea, brother, let me have 20 profit of thee in the Lord: refresh my heart in Christ.

Having confidence in thy obedience I write unto thee, 21 knowing that thou wilt do even more than I say. But 22 at the same time prepare me also a lodging; for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, salutes 23 thee; Mark, Aristarchus, Demas, Luke, my fellow- 24 labourers.

The grace of the Lord Jesus Christ be with your spirit. 25

TO THE HEBREWS.

God, having in many parts and in many ways spoken CH. I.
of old unto the fathers in the prophets, at the end of 2
these days spake to us in the Son, whom he appointed heir
of all things, through whom also he made the worlds;
who being an effulgence of the glory and express 3
image of his substance, and bearing all things by the
word of his power, having made purification of sins,
sat down at the right hand of the Majesty on high;
having become so much better than the angels, as he has 4
inherited a more excellent name than they. For unto 5
which of the angels said he at any time, *Thou art my Son,*
this day have I begotten thee? and again, *I will be to him a*
Father, and he shall be to me a Son? But when he shall 6
have again introduced the firstborn into the world, he
says, *And let all angels of God worship him.* And of 7
the angels indeed he says, *Who makes his angels winds,*
and his ministers a flame of fire, but of the Son, *Thy 8*
throne, O God, is for ever and ever; and the sceptre of

- 9 *right is thy kingdom's sceptre. Thou lovedst righteousness and hatedst iniquity; therefore thy God anointed thee, ()*
 10 *God, with oil of exultation above thy fellows. And, Thou, Lord, in the beginning didst lay the foundation of the*
 11 *earth, and the heavens are works of thine hands; they shall perish, but thou remainest; and they all shall wax old*
 12 *as does a garment, and as a vesture thou wilt change them, and they shall be changed; but thou art the same, and thy*
 13 *years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies*
 14 *thy footstool? Are they not all ministering spirits, sent forth for ministry on account of them who are about to inherit salvation?*

CH. II. ON this account we ought to give the more earnest heed to the things heard, lest we glide aside from them.

- 2 For if the word spoken through angels became stedfast, and every transgression and disobedience received a just
 3 reward, how shall we escape if we have neglected so great salvation? which having begun to be spoken by the
 4 Lord was confirmed unto us by them that heard; God bearing witness to it with them, both by signs and wonders, and by divers mighty works, and distributions of the Holy Spirit according to his will.
- 5 For not unto angels did he put in subjection the world
 6 to come, whereof we speak. But one in a certain place testified fully, saying, *What is man, that thou art mindful of*
 7 *him? or the son of man that thou visitest him? Thou madest him for some little time lower than angels, thou crownedst*
 8 *him with glory and honour, thou didst put all things in subjection under his feet. For in that he put all in subjection*
 9 *under him, he left nothing that is not put in subjection to him; but now we see not yet all things put in subjection to*
 10 *him. But him, who was made for some little time lower than angels, Jesus, we see on account of the suffering of death crowned with glory and honour; in order that he by*
 11 *the grace of God should taste death for every one. For it became him, for whom are all things, and through whom are all things, as one who brought many sons unto glory,*

to make the prince of their salvation perfect through sufferings. For both he that sanctifies and they who 11 are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, *I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* And again, *I will be trusting in him.* And 13 again, *Behold I and the children whom God gave me.* Forasmuch then as the children are partakers of blood and flesh, he himself also likewise took part in the same; that through death he might bring to nought him that has the might of death, that is, the devil; and might deliver 15 as many as through fear of death were all their lifetime subject to bondage. For verily he helps not angels; 16 but it is the seed of Abraham that he helps. Wherefore 17 in all things it behoved him to be made like unto the brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For inasmuch as he has 18 suffered, having been himself tempted, he is able to succour them that are tempted.

CH.

WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, who is faithful to him that made him, as 2 also was Moses in all his house. For the same has 3 been counted worthy of more glory than Moses, inasmuch as he who prepared the house has more honour than the house. For every house is prepared by some one: but he 4 that prepared all things is God. And Moses verily was 5 faithful in all his house, as a servant, for a testimony of those things which were to be spoken, but Christ as a son 6 over his house; whose house are we, if we hold fast the openness and the glorying of the hope stedfast unto the end.

III.

Wherefore as the Holy Spirit says, *To-day if ye will hear his voice, harden not your hearts, as in the provocation at the day of the temptation in the wilderness, where 8 your fathers tempted in proving me, and saw my works forty years. Wherefore I was grieved with this generation, and 10 said, They are always deceived in the heart; but they knew not*

11 *my ways, so that I swear in my wrath, they shall not enter into*
12 *my rest.* Take heed, brethren, lest there shall be in any of
you an evil heart of unbelief, in apostatising from the
13 living God; but exhort one another daily, as long as it is
called to-day, that none of you be hardened by the deceitful-
14 ness of sin. For we have become partakers of Christ, if we
hold fast the beginning of our confidence stedfast unto the
15 end. While it is said, *To-day if ye will hear his voice, harden*
16 *not your hearts, as in the provocation.* For who were they
that when they heard, provoked? Were they not all that
17 came out of Egypt by Moses? But with whom was he
grieved forty years? was it not with them that sinned?
18 whose carcases fell in the wilderness. And to whom swear
he that they should not enter into his rest but to them
19 that believed not? So we see that they could not enter in
because of unbelief.

CH. IV. LET us therefore fear, lest, a promise being left of enter-
ing into his rest, any of you should seem to have come
2 short of it. For unto us has the gospel been preached, as
well as unto them: but the word of hearing did not profit
them, since it was not mixed with faith in them that heard
3 it. For we who believed enter into the rest, even as he
said, *So that I swear in my wrath, they shall not enter into*
my rest, although the works were done from the founda-
4 tion of the world. For he has spoken in a certain place
of the seventh day thus: *And God did rest on the seventh*
5 *day from all his works.* And in this place again, *They*
6 *shall not enter into my rest.* Seeing therefore it still re-
mains for some to enter into it, and they to whom it was
before preached entered not in because of disobedience;
7 he appoints again a certain day, *To-day,* saying in
David, after so long a time, even as has been said before,
To-day if ye will hear his voice, harden not your hearts.
8 For if Joshua had given them rest, he would not have
9 spoken of another day afterwards. There still remains
10 therefore a sabbath-rest for the people of God. For he
that entered into his rest, himself also rested from his
works, as God did from his own.

Let us be anxious therefore to enter into that rest, lest 11
any one fall by the same example of disobedience. For 12
the word of God is living, and effective, and sharper than
any two-edged sword, and piercing even to the dividing
of soul and spirit, joints and marrow, and is a dis-
cerner of the thoughts and ideas of the heart; neither is 13
there any creature that is not manifest in his sight; but
all things are naked and bared unto the eyes of him with
whom we have to do.

Having therefore a great high priest that is passed 14
through the heavens, Jesus the Son of God, let us hold to
the confession. For we have not an high priest unable to 15
sympathise in our infirmities, but one who has in all
points been tempted in like manner, without sin. Let us 16
therefore draw near openly unto the throne of grace, that
we may receive mercy and find grace for timely help. CH.

For every high priest taken from among men is ap- v.
pointed for men in things pertaining to God, that he may
offer both gifts and sacrifices for sins; being able to be 2
gentle to the ignorant and erring, since he himself also is
compassed with infirmity and ought by reason of it even 3
as for the people, so also for himself, to offer for sins.
And no one takes the honour unto himself but when called 4
by God, as was also Aaron. Thus Christ also glorified 5
not himself to be made high priest, but he that spake
unto him, *Thou art my Son, this day have I begotten thee*;
even as he says also in another place, *Thou art a priest 6*
for ever after the order of Melchisedek. Who in the days of 7
his flesh, having offered up prayers and supplications with
strong crying and tears unto him that was able to save
him from death, and having been heard by reason of his
piety, though he was a Son, he learned obedience from 8
the things which he suffered, and having been made perfect 9
he became the author of everlasting salvation unto all them
that obey him, addressed by God as high priest after the 10
order of Melchisedek.

Of whom we have much to say, and difficult of inter- 11
pretation, seeing ye are become dull of hearing. For 12

whereas ye ought on account of the time to be teachers, ye have need again that one teach you the first elements of the oracles of God, and are become such as have need
13 of milk, not of solid food. For every one that partakes of milk is inexperienced in the word of righteousness, for he
14 is a babe. But the solid food belongs to the perfect, even those who by reason of use have their senses exercised with a view to the discerning both of good and bad.

CH. VI. THEREFORE leaving the first discourse concerning Christ, let us advance unto perfection, not laying again a foundation of repentance from dead works, and of faith in
2 God, of doctrinal baptisms, and laying on of hands, and
3 resurrection of the dead, and everlasting judgment. And
4 this will we do, if God permit. For it is impossible in the case of those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the
5 Holy Spirit, and tasted the good word of God, and the
6 powers of the world to come and fell away, to renew them again unto repentance, seeing they crucify to themselves afresh the Son of God, and make a public example
7 of him. For a land which has drunk in the rain that comes often upon it, and brings forth herbage meet for them for whose sake it is also tilled, partakes of blessing
8 from God; but if it bears thorns and briers it is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you and things accompanying salvation, though we thus
10 speak. For God is not unjust to forget your work and the love which ye shewed toward his name, in that ye
11 ministered to the saints and do minister. But we desire that each one of you shew the same diligence with respect
12 to the full assurance of your hope unto the end: that ye become not dull, but imitators of them who through
13 faith and long suffering inherit the promises. For when God promised to Abraham, because he could swear by no
14 greater, he sware by himself, saying, *Surely blessing I will*
15 *bless thee, and multiplying I will multiply thee;* and so,
16 after he suffered long, he obtained the promise. For

men swear by the greater ; and the oath serves them for confirmation as an end of all gainsaying ; by reason of 17 which God, wishing to shew more abundantly unto the heirs of the promise the immutability of his counsel inter-posed with an oath ; that by means of two immutable 18 things, in which it is impossible for God to lie, we may have a strong encouragement, who fled to lay hold of the hope set before us, which we have as an anchor of the 19 soul, both sure and stedfast and entering into that within the veil ; where as forerunner on our behalf Jesus entered, 20 become an high priest for ever after the order of Melchisedek.

CH.

For this Melchisedek, king of Salem, priest of the most 11. high God, who met Abraham returning from the slaughter of the kings and blessed him ; to whom also Abraham 2 divided a tenth part of all ; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace ; without father, without mother, 3 without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, abides a priest continually.

But behold how great this man was, unto whom 4 Abraham gave even a tenth out of the first of the spoils, the patriarch. And they of the sons of Levi when 5 receiving the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren though they have come out of the loins of Abraham : but he whose genealogy is not reckoned from 6 them has taken tithes of Abraham, and has blessed him that has the promises. And without all gainsaying the 7 less is blessed by the better. And here indeed men that 8 die receive tithes ; but there one, of whom it is witnessed that he lives. And so to speak, Levi also, who receives 9 tithes, has paid tithes through Abraham ; for he was 10 yet in the loins of his father when Melchisedek met him.

If therefore perfection was by the Levitical priesthood, 11 (for on the ground of it the people have received the law,) what further need was there that a different priest should

arise after the order of Melchisedek, and that he should
 12 not be called after the order of Aaron? for when the
 priesthood is removed, there comes of necessity a removal
 13 of the law also. For he of whom these things are spoken
 has had part in a different tribe, from which none has
 14 attended at the altar; for it is evident that our Lord
 has arisen out of Judah, of which tribe Moses spake
 15 nothing concerning priests. And it is yet more abundantly
 evident, if after the similitude of Melchisedek there arises
 16 a different priest, who is become so not after the law of a
 carnal commandment but after the power of an indissoluble
 17 life. For he has the witness, *Thou art a priest for ever*
after the order of Melchisedek.

18 For there is an annulling of the commandment going
 before because of the weakness and unprofitableness
 19 thereof, (for the law made nothing perfect,) and a bringing
 in of a better hope, through which we draw nigh unto
 20, 21 God. And inasmuch as it was not without an oath; (for
 they without an oath are become priests, but he with an
 oath through him that says unto him, *The Lord sware*
 22 *and will not repent: thou art a priest for ever;*) by so much
 23 is Jesus also become surety of a better covenant. And
 they are become priests in numbers, because they are
 24 hindered by death from continuing; but he, because he
 25 abides for ever, has the priesthood unchangeable; whence
 he is able to save them to the uttermost that draw near
 unto God through him, seeing he always lives to intercede
 for them.

26 For such an high priest even became us, holy, harmless,
 undefiled, separated from the sinners, and made higher
 27 than the heavens; who needs not daily, as those high
 priests, to offer up sacrifices, first for his own sins, then for
 the people's: for this he did once for all, when he offered
 28 himself. For the law appoints men high priests who
 have infirmity; but the word of the oath which was after
 the law appoints a Son who is made perfect for ever.

CH. VIII. BUT a main point in what we are saying is this: we
 have such an high priest, who sat down at the right hand

of the throne of the Majesty in the heavens, as a minister 2
of the sanctuary and of the true tabernacle which the
Lord pitched, not man. For every high priest is appointed 3
to offer both gifts and sacrifices; whence it is necessary
that this man have somewhat also to offer. If then he 4
were on earth, he would not be a priest, seeing that there
are those who offer the gifts according to law; who 5
serve the example and shadow of the heavenly things,
even as Moses was divinely instructed when about to com-
plete the tabernacle; for, *See, says he, thou make all*
things according to the type shewed to thee in the mount;
but now he has obtained a more excellent ministry, by 6
so much as he is also mediator of a better covenant,
which has been established upon better promises. For if 7
that first covenant had been faultless, place would not
have been sought for a second. For finding fault with 8
them he says, *Behold, days are coming, says the Lord, when*
I will finish a new covenant with the house of Israel and with
the house of Judah; not according to the covenant that I 9
made with their fathers in the day when I took hold of them
by the hand to lead them forth out of the land of Egypt,
because they continued not in my covenant, and I neglected
them, says the Lord. For this is the covenant that I will 10
establish with the house of Israel after those days, says the
Lord, I will put my laws into their mind, and I will write
them upon their heart, and I will be to them a God, and
they shall be to me a people. And they shall not have to 11
teach every man his fellow-citizen, and every man his brother,
saying, Know the Lord; because all shall know me from the
least to the greatest of them. For I will be merciful to 12
their unrighteousness, and their sins will I remember no
more. In that he says, A new covenant, he has made the 13
first old; now that which becomes old and wears out with
age is ready to vanish away. CH.

THE first covenant then had also ordinances of service IX.
and the worldly sanctuary. For the first tabernacle was 2
prepared, wherein was the candlestick, and the table,
and the shewbread; which is called the holy place.

3 But after the second veil a tabernacle which is called the
4 holy of holies, having a golden altar of incense, and the
ark of the covenant overlaid round about with gold, wherein
was a golden pot having the manna, and Aaron's rod
5 that budded, and the tables of the covenant; and over it
cherubim of glory shadowing the mercyseat; of which we
6 cannot now speak particularly. Now these things having
been thus prepared, the priests enter always into the first
7 tabernacle, completing the services; but into the second
the high priest alone once every year, not without blood
which he offers for himself and the ignorances of the
8 people: the Holy Spirit signifying this, that the way into
the holy place has not yet been manifested, while the
9 first tabernacle is still standing, which tabernacle is a
symbol for the time present, in accordance with which are
offered both gifts and sacrifices, unable to make perfect as
10 to conscience him that serves, which are only, in addition
to meats and drinks and divers baptisms, ordinances of
flesh imposed until a time of reformation.

11 But Christ having appeared an high priest of the good
things to come; through the greater and more perfect taber-
nacle not made with hands, that is, not of this creation;
12 and not by the blood of goats and calves but by his
own blood, he entered once for all into the holy place,
13 having found an everlasting redemption. For if the
blood of goats and bulls, and ashes of an heifer sprinkling
those who have been defiled, sanctifies to the purity of
14 the flesh; how much more shall the blood of Christ, who
through his everlasting Spirit offered himself blameless to
God, purify your conscience from dead works to serve the
living God?

15 And for this cause he is mediator of a new covenant,
in order that death having taken place, for redemption of
the transgressions under the first covenant, they who have
been called may receive the promise of the everlasting
16 inheritance. For where a testament is, there must also of
necessity be brought in the death of him that made it;
17 for a testament is valid in the case of the dead: since

it is of no force at all while he that made it lives. Whence neither has the first been dedicated without blood. 18 For when Moses had spoken every commandment to all 19 the people according to law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, *This is the blood of the covenant which God 20 commanded unto you.* And he sprinkled with the blood 21 in like manner both the tabernacle and all the vessels of the ministry. And one may almost say that all things are 22 purified with blood according to the law, and that without shedding of blood is no remission. It was therefore neces- 23 sary that the examples of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not 24 into a holy place made with hands, antitype of the true, but into the heaven itself, now to appear in the presence of God for us; nor yet that he may offer himself often, 25 as the high priest enters into the holy place every year with blood of others, for then he must often have suffered 26 since the foundation of the world: but now once at the end of the ages has he been manifested for the putting away of sin by his sacrifice. And inasmuch as it is 27 appointed unto men once to die, but after this, judgment; so also Christ, having been once offered to bear the sins of 28 many, will appear a second time without sin to them that wait for him, unto salvation.

CH.

For the law having a shadow of the good things to x. come, not the very image of the things, can never with the same sacrifices year by year which they offer continually make them perfect that draw near; for then would they 2 not have ceased to be offered, because they who serve having been once purified should have no more consciousness of sins? Rather is there by them a remembrance of 3 sins every year; for it is impossible that the blood of bulls 4 and goats should take away sins. Wherefore when he 5 comes into the world, he says, *Sacrifice and offering thou didst not desire, but a body didst thou prepare me; in whole 6*

burnt offerings and sacrifices for sin thou hadst no pleasure ;
7 then said I, Lo, I am come (in the volume of the book it is
8 written of me) to do thy will, O God. While he says above,
Sacrifices and offerings and whole burnt offerings and sacrifices
9 therein, such as are offered according to law ; then he has
said, Lo, I am come to do thy will. He takes away
10 the first that he may establish the second ; in which will
we have been sanctified through the offering of the body of
Jesus Christ once for all.

11 And every priest stands daily ministering and offering
often the same sacrifices, which can never take away
12 sins : but he, after he offered one sacrifice for sins, sat
13 down continually at the right hand of God ; from hence-
14 forth waiting till his enemies be made his footstool. For
by one offering he has made perfect continually them that
15 are being sanctified. And the Holy Spirit also wit-
16 nesses to us : for after he said, *This is the covenant that I*
will make with them after those days, says the Lord, I put
my laws into their hearts, and upon their mind will I write
17 *them ; and their sins and their iniquities will I remember no*
18 *more.* But where remission of these is, there is no more an
offering for sin.

19 Having therefore, brethren, openness with respect to
the entrance into the holy place by the blood of Jesus,
20 which he dedicated for us as a new and living way through
21 the veil, that is, his flesh, and having a great priest
22 over the house of God ; let us draw near with a true heart
in full assurance of faith, having our hearts sprinkled from
an evil conscience, and our body washed with pure water ;
23 let us hold fast the confession of our hope without waver-
24 ing ; (for he is faithful that promised ;) and let us consider
25 one another to provoke unto love and to good works ; not
forsaking the assembling of ourselves together, as the
manner of some is, but exhorting ; and so much the more
as ye see the day drawing nigh.

26 For if we sin wilfully after we received the full
knowledge of the truth, there remains no more a sacri-

fice for sins, but a certain fearful expectation of judgment 27
and a fiery indignation about to devour the adversaries.
One that rejected Moses' law dies without mercy under 28
two or three witnesses: of how much worse punishment, 29
suppose ye, will he be counted worthy, who trampled under
foot the Son of God, and thought the blood of the covenant
wherewith he was sanctified a common thing, and insulted
the spirit of grace? For we know him that said, *Vengeance* 30
is mine, I will repay; and again, *The Lord will judge his*
people. It is a fearful thing to fall into the hands of the 31
living God.

But call to remembrance the former days, in which, 32
after ye were enlightened, ye endured a great contest of
sufferings, partly in that ye were made a gazing-stock 33
both by reproaches and afflictions, and partly in that ye
became partakers with them that were so used. For ye 34
both sympathised with them that were in bonds, and took
joyfully the spoiling of your goods, knowing that ye
have yourselves a better and an abiding substance.
Cast not away therefore your openness, which has great 35
reward. For ye have need of patience, that, having done 36
the will of God, ye may receive the promise. For yet a 37
very little while, *The coming one will come, and will not*
tarry: but my righteous one shall live by faith, and if he draw 38
back my soul has no pleasure in him. But we are not of 39
backsliding unto destruction, but of faith unto the pos-
session of the soul.

CH.

Now faith is a confidence of things hoped for, a con- XI.
viction of things not seen. For in it the elders had 2
testimony borne to them. By faith we understand that 3
the worlds were completed by the word of God, so that what
is seen has not arisen out of things which appear. By 4
faith Abel offered unto God a more excellent sacrifice than
Cain, by which he had testimony borne to him that he was
righteous, God testifying of his gifts, and through it he
being dead yet speaks. By faith Enoch was translated 5
that he should not see death, and was not found because
God translated him. For before the translation he had the

6 testimony borne to him that he had pleased God; but without faith it is impossible to please him, for he that draws near to God must believe that he is and becomes a
7 rewarder to them that diligently seek him. By faith Noah, being divinely instructed concerning the things not seen as yet, with pious forethought prepared an ark for the salvation of his house; by which he condemned the world, and became heir of the righteousness which is according to
8 faith. By faith Abraham when called obeyed in going out into a place which he was about to receive for an inheritance, and went out not knowing whither he was
9 going. By faith he sojourned in the land of the promise as a strange country, having dwelt in tabernacles, with
10 Isaac and Jacob the fellow-heirs of the same promise: for he was waiting for the city having the foundations, whose
11 framer and maker is God. By faith Sarah herself also received power to conceive seed even when she was past
12 age, since she thought him faithful who promised. Therefore sprang there even from one, and him as good as dead, so many as the stars of the heaven in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them from afar and saluted them, and confessed that they were strangers and sojourners on
14 the earth. For they that say such things signify that they
15 are seeking after a native country. And if they had in mind that from which they came out, they might have
16 had opportunity to return; but now they covet a better, that is, an heavenly. Wherefore God is not ashamed of them to be called their God; for he prepared for them a city.

17 By faith Abraham, being tempted, has offered up Isaac; and he that accepted the promises for himself offered
18 up his only begotten, he to whom it was said, *In Isaac shall thy seed be called*; reckoning that God is able to raise even from the dead; whence also he received him in
20 a symbol. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when dying, blessed

each of the sons of Joseph, and worshipped upon the top of his staff. By faith Joseph, when deceasing, made mention 22 of the departing of the children of Israel, and commanded concerning his bones.

By faith Moses, when born, was hid three months by 23 his parents, because they saw that the child was fair; and they were not afraid of the king's commandment. By 24 faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; having chosen rather 25 to suffer affliction with the people of God, than to enjoy sin for a while; having thought the reproach of Christ greater 26 riches than the treasures of Egypt: for he was looking unto the reward. By faith he forsook Egypt, not fearing the 27 passion of the king; for he endured, as seeing the invisible one. By faith he has instituted the passover, and the 28 sprinkling of the blood, lest he that destroys the firstborn should touch them. By faith they passed through the Red 29 Sea as by dry land; which the Egyptians attempting were swallowed up. By faith the walls of Jericho fell, after they 30 were compassed about for seven days. By faith Rahab the 31 harlot perished not with them that were disobedient, since she received the spies with peace.

And what can I say more? for the time will fail me if I 32 tell of Gideon, Barak, Samson, Jephthah; of David also and Samuel and the prophets; who through faith subdued 33 kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, 34 escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight camps of aliens: women received their dead by a resurrection; but 35 others were tortured, not having accepted the redemption, that they might obtain a better resurrection; and others had 36 trial of mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were tempted, 37 they were sawn asunder, they died by the slaying of the sword, they went about in sheepskins, in goatskins, being destitute, afflicted, tormented; (of whom the world was not 38 worthy;) wandering in deserts, and mountains, and dens,

39 and in the caves of the earth. And these all, having had a testimony borne to them through faith, received not the
40 promise; God having provided some better thing with respect to us, that they should not be made perfect without us.

CH. XII. WHEREFORE let us also having so great a cloud of witnesses encompassing us, having put off every weight, and the easily besetting sin, run with patience the race that
2 lies before us, looking unto the prince and perfecter of the faith, Jesus; who for the joy lying before him endured the cross, in despising shame, and has sat down at the right
3 hand of the throne of God. For consider him that has endured such gainsaying by the sinners against himself, that ye be not wearied and faint in your souls.

4 Not yet did ye resist unto blood, striving against the
5 sin. And ye have utterly forgotten the exhortation which discourses with you as with sons, *My son, despise not the chastening of the Lord, nor faint when convicted by*
6 *him: for whom the Lord loves he chastens, and scourges*
7 *every son whom he receives.* Endure unto chastening, God is dealing with you as with sons. For what son is
8 he whom the father chastens not? But if ye are without chastening, whereof all have become partakers, then
9 are ye bastards and not sons. Furthermore we had the fathers of our flesh as chasteners and we gave them reverence: shall we not much rather be subject unto
10 the Father of spirits and live? For they for a few days chastened us as seemed good to them; but he for our
11 profit, that we may be partakers of his holiness. All chastening indeed for the present seems not to be matter of joy but of sorrow; yet afterward it renders peaceable fruit of righteousness unto them who have been exercised thereby.

12 Wherefore lift up the hands which hang down and the
13 relaxed knees; and make straight paths for your feet, that the lame be not turned out of the way, but may rather be
14 cured. Pursue peace with all men, and sanctification
15 without which none shall see the Lord; looking diligently

lest any one come short of the grace of God, lest any root of bitterness springing up trouble you, and thereby the many be defiled, lest there any fornicator, or profane person as Esau, who for one meal gave away his birthright. For ye know that even afterward, desiring to inherit the blessing he was rejected; for he found no place of repentance, though he sought it out with tears.

For ye are not come near unto a palpable and burning fire, and blackness, and darkness, and tempest, and sound of a trumpet, and voice of words; which voice they that heard refused to have a word spoken to them any more: for they could not endure that which was commanded, *And if so much as a beast touch the mountain, it shall be stoned*: and so fearful was the sight, Moses said, *I exceedingly fear and quake*; but ye are come near unto mount Sion and the city of the living God the heavenly Jerusalem, and to myriads of angels, a general assembly, and to the church of the firstborn who have been written in heaven, and to God the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, mediator of a new covenant, and to the blood of sprinkling, speaking a better thing than Abel. See that ye refuse not him that speaks; for if they escaped not for refusing him that divinely instructs on earth, much more shall not we escape if we turn away from him that so instructs from heaven: whose voice then shook the earth; but now he has promised, saying, *Yet once I will shake not the earth only but also the heaven*. And this, *Yet once*, signifies the removing of the things shaken as things made, that the things which are not shaken may abide. Wherefore let us receiving a kingdom which cannot be shaken have thankfulness, whereby we may serve God acceptably with piety and fear: for our God is also a consuming fire.

CH.

LET the brotherly love abide. Be not forgetful to entertain strangers; for thereby some entertained angels unawares. Remember them that are in bonds, as if bound with them; them that are tormented, as being yourselves also in the body. Let marriage be held in honour in all

XIII.

respects, and the bed be undefiled: for fornicators and adulterers God will judge. Let the manner of life be without covetousness; be content with such things as ye have: for he himself has said, *I will never leave thee nor forsake thee*, so that with good courage we say, The Lord is my helper, I will not be afraid; what shall man do unto me?

Remember them who were your leaders, who spake unto you the word of God: whose faith imitate, considering the issue of their conduct. Jesus Christ is the same yesterday, and to-day, and for ever. Be not carried away with divers and strange doctrines. For it is a good thing that the heart be confirmed with grace; not with meats, in which they who walk were not profited.

We have an altar, whereof they have no authority to eat who serve the tabernacle. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach; for here have we not an abiding city, but are seeking for that which is to come. Through him therefore let us offer up a sacrifice of praise to God continually, that is, the fruit of lips confessing his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey your leaders and submit: for they keep watch on behalf of your souls, as those who shall render account; that they may do it with joy and not with groaning: for that is unprofitable for you.

Pray for us: for we are persuaded that we have a good conscience, in all respects desiring to conduct ourselves well. But I exhort you the more abundantly to do this, in order that I may be restored to you sooner.

But the God of peace, that brought up from the dead the great Shepherd of the sheep, by virtue of the blood of an everlasting covenant, our Lord Jesus, complete you in every good thing to do his will, doing in us that which is

well pleasing in his sight through Jesus Christ ; to whom be the glory for ever and ever. Amen.

But I exhort you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words. Know that our brother Timothy has been set at liberty ; with whom, if he come soon, I will see you. Salute all your leaders, and all the saints. They from Italy salute you.

Grace be with you all.

25

EPISTLE OF JAMES.

JAMES, a servant of God and of the Lord Jesus Christ, CH. I. to the twelve tribes which are in the dispersion, greeting.

Think it all joy, my brethren, when ye fall into divers temptations ; knowing that the proving of your faith works patience. But let patience have a perfect work, that ye may be perfect and whole, in nothing deficient. But if any of you is deficient in wisdom, let him ask of God that gives to all simply and reproaches not, and it will be given him. But let him ask in faith, nothing doubting ; for he that doubts is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord, a double-minded man, unstable in all his ways. Let the brother who is humble glory in his exaltation, but the rich in his humiliation : because as a flower of grass he shall pass. For the sun arose with its heat, and withered the grass, and the flower thereof fell away, and the beauty of its face perished : so also will the rich man fade away in his ways.

Blessed is the man that endures temptation : for when he becomes approved, he will receive the crown of life,

- 13 which he promised to them that love him. Let no one say when tempted, I am tempted by God. For God cannot be tempted in respect of evils, and himself tempts
14 no one. But each is tempted when he is drawn away by
15 his own lust and enticed; then lust having conceived, brings forth sin; but sin when perfected begets death.
- 16, 17 Be not deceived, my beloved brethren. Every good gift and every perfect present is from above, coming down from the Father of the lights, with whom is no variableness
18 neither shadow of turning. Of his own will begat he us by the word of truth, that we should be a kind of firstfruit of his creatures.
- 19 Ye know it, my beloved brethren; but let every man
20 be swift to hear, slow to speak, slow to wrath. For man's
21 wrath works not God's righteousness. Wherefore putting off all filthiness and superabundance of viciousness, receive in meekness the implanted word, which is able to save
22 your souls. And become doers of the word, and not hearers
23 only, beguiling your own selves. Because if any one is a hearer of the word and not a doer, he is like unto a
24 man considering his natural face in a mirror: for he considered himself, and is gone away, and straightway
25 forgot what manner of man he was. But he that looked into the perfect law of liberty and continued, he that became not a forgetful hearer but a doer of work, this man will
26 be blessed in his doing. If any one thinks that he is religious, and bridles not his tongue but deceives his
27 heart, this man's religion is vain. Religion pure and undefiled before God and the Father is this, To visit orphans and widows in their affliction, to keep himself unspotted from the world.
- CH. II. My brethren, hold not the faith of our Lord Jesus
2 Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with gold rings, in bright clothing, and there come in also a poor man in filthy
3 clothing; and ye look upon him that wears the bright clothing and say, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool;

did ye not then doubt in yourselves, and become judges 4
of evil reasonings?

Hear, my beloved brethren. Did not God choose the 5
poor as to the world to be rich in faith and heirs of the
kingdom which he promised to them that love him? But 6
ye dishonoured the poor man. Do not the rich overpower
you, and is it not they who draw you to judgment seats? 7
Is it not they who blaspheme the good name by which ye 7
were called? Yet if ye fulfil the royal law according to 8
the scripture, *Thou shalt love thy neighbour as thyself*, ye
do well: but if ye have respect to persons, ye work sin, 9
being convicted by the law as transgressors. For whoso- 10
ever shall have kept the whole law, but have stumbled in
one point, is become guilty of all. For he that said, 11
Do not commit adultery, said also, *Do not kill*; now if
thou committest not adultery, but killest, thou art become
a transgressor of law. So speak and so do, as persons 12
about to be judged by a law of liberty. For the judgment 13
will be without mercy, to him that did not mercy; mercy
glories against judgment.

What is the profit, my brethren, if one say he has 14
faith, but have not works? can the faith save him? If a 15
brother or sister be naked, and deficient of daily food, and 16
one of you say unto them, Go in peace, be warmed and
filled, but give them not those things which are fit for the
body, what is the profit? So also the faith, if it have not 17
works, is dead, by itself. But one will say, Thou hast 18
faith, and I have works: shew me thy faith without the
works, and I will shew thee the faith by my works. Be- 19
lievest thou that God is one? thou doest well: the demons
also believe and shudder. But wilt thou know, O vain man, 20
that the faith without the works is idle? Was not Abra- 21
ham our father justified by works, when he offered up Isaac
his son on the altar? Thou seest that the faith works with 22
his works, and by the works the faith was made perfect,
and the scripture was fulfilled which says, *Abraham believed 23*
God, and it was reckoned unto him for righteousness, and
he was called God's friend. Ye see that by works a man 24

25 is justified, and not by faith only. And in like manner was not Rahab the harlot justified by works, when she received the messengers, and cast them out another way?
26 For as the body without spirit is dead, so also faith without works is dead.

CH. III. My brethren, be not many teachers, knowing that we
2 shall receive greater judgment. For in many ways we all stumble; if one stumbles not in word, he is a
3 perfect man, able to bridle even the whole body. But if we put bits into the horses' mouths, that they may obey
4 us, then we turn about their whole body. See also the ships, though they are so great and driven by fierce winds, they are turned about with a very small helm, whither-
5 soever the desire of the steersman wishes; so also the tongue is a little member, and boasts great things. Behold, how great a fire, how great a wood does the tongue
6 kindle! A fire, that world of iniquity! the tongue is set among our members, both defiling the whole body, and setting on fire the wheel of life, and set on
7 fire by hell. For every nature of beasts, and of birds, and of creeping things, and things in the sea, is tamed,
8 and has been tamed by the nature of man, but the tongue can no man tame; a restless evil, full of deadly
9 poison. Therewith we bless the Lord and Father; and therewith we curse the men who have been made after
10 the likeness of God; out of the same mouth come forth blessing and cursing. My brethren, these things ought
11 not so to be. Does the fountain send forth out of the same cleft the sweet and the bitter? Can a fig tree,
12 my brethren, bring forth olives, or a vine figs? neither can salt water bring forth sweet.

13 Who is wise and endued with knowledge among you? let him shew out of his good conduct his works in meekness of wisdom. But if ye have bitter envy and party spirit
14 in your heart, glory not against the truth and lie. This wisdom is not coming down from above, but earthly, un-
15 spiritual, demoniacal. For where envy and party spirit
16 are, there are tumult and every bad thing. But the
17

wisdom from above is first pure, then peaceable, forbearing, easily persuaded, full of mercy and good fruits, without doubting, without hypocrisy. And the fruit of righteousness is sown in peace by them that do peace. CH.

WHENCE come wars and whence fightings among you ? IV. come they not hence, out of your pleasures that war in your members ? Ye lust, and have not : ye kill and envy, 2 and cannot obtain : ye fight and war. And ye have not, because ye ask not ; ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures, ye adulteresses. Know ye not that the friendship of the world is enmity to God ? whosoever therefore wishes to be a friend of the world sets himself as an enemy of God. Do ye think 5 that the scripture speaks in vain ? The spirit that he made to dwell in us longs unto envy, but he gives greater 6 grace. Wherefore it is said, *God resists the proud, but gives grace unto the humble.* Subject yourselves therefore to 7 God ; but resist the devil, and he will flee from you ; draw near to God, and he will draw near to you. Cleanse 8 hands, ye sinners ; and make hearts chaste, ye double-minded. Be afflicted and mourn, weep : let your laughter 9 be turned into mourning, and your joy into heaviness. Humble yourselves before the Lord, and he will exalt you. 10

Speak not against one another, brethren. He that 11 speaks against a brother or judges his brother, speaks against law and judges law : but if thou judgest law, thou art not a doer of law but a judge. One is the lawgiver 12 and judge, who is able to save and to destroy : but who art thou that judgest thy neighbour ?

Go to now, ye that say, To-day or to-morrow we will go 13 into such a city, and will spend there a year, and will traffic and get gain, ye that know not what will be on 14 the morrow ; for what is your life ? For ye are a vapour, that appears for a little, and then disappears : instead 15 of your saying, If the Lord will and we live, we shall also do this, or that. But now ye glory in your vain glory : all 16 such glorying is evil. Therefore to him that knows to do 17 good and does it not, to him it is sin.

- CH. V. Go to now, ye rich, weep, howling for your miseries that
2 are coming upon you. Your riches are corrupted, and
3 your garments are become moth-eaten, your gold and
your silver are rusted, and the rust of them will be for a
witness against you, and will eat your flesh as fire. Ye
4 treasured up in the last days. Behold, the hire of the
labourers who mowed your fields, which has been kept
back, cries from you : and the shouts of them that reaped
5 have entered into the ears of the Lord of sabaoth. Ye
lived in luxury on the earth, and were wanton ; ye nourished
6 your hearts in a day of slaughter. Ye condemned, ye
killed the righteous one ; he does not resist you.
- 7 Be longsuffering therefore, brethren, unto the coming
of the Lord. Behold, the husbandman waits for the
precious fruit of the earth, being longsuffering over it,
8 till it receive the early and latter rain ; be ye also long-
suffering, establish your hearts, for the coming of the Lord
9 is nigh. Murmur not one against another, brethren, that
ye be not judged : behold, the judge stands before the doors.
- 10 Take, brethren, as an example of affliction and of long-
suffering the prophets that spake in the name of the
11 Lord. Behold, we count them blessed that endured ; ye
heard of the patience of Job, and saw the end of the Lord,
that the Lord is very compassionate and merciful.
- 12 But above all things, my brethren, swear not, neither by
the heaven, nor by the earth, nor by any other oath : but
let your yea be yea, and your nay, nay, that ye fall not
under judgment.
- 13 Is any among you afflicted ? let him pray. Is any of
14 good cheer ? let him sing praise. Is any sick among you ?
let him call for the elders of the church, and let them pray
over him, when they have anointed him with oil in the
15 name of the Lord. And the prayer of faith will save the
weary one, and the Lord will raise him up ; and if he
16 have done sins, he shall be forgiven. Confess therefore
your sins one to another, and pray one for another, that
ye may be cured ; the supplication of a righteous man
17 is of much force when it is working. Elijah was a man

of like passions with us, and he prayed earnestly that it might not rain, it rained not on the earth for three years and six months ; and he prayed again, and the heaven gave 18 rain, and the earth brought forth its fruit.

My brethren, if any one among you have erred from the 19 truth and one have converted him, let him know that he 20 who converted a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

OF PETER FIRST.

PETER, an apostle of Jesus Christ, to the elect sojourners CH. I.
of the dispersion in Pontus, Galatia, Cappadocia, Asia
and Bithynia, according to the foreknowledge of God the 2
Father, in sanctification of the Spirit, unto obedience and
sprinkling of the blood of Jesus Christ. Grace unto you and
peace be multiplied.

Blessed be the God and Father of our Lord Jesus 3
Christ, who according to his abundant mercy begat us
again unto a living hope through the resurrection of Jesus
Christ from the dead, to an inheritance incorruptible and 4
undefiled and unfading, kept in heaven for you, who are 5
guarded by God's power through faith unto salvation
ready to be revealed in the last time. Wherein ye exult, 6
though now for a little, if need be, made sorrowful in
divers temptations ; that the proving of your faith, being 7
much more precious than gold that perishes yet is proved
with fire, may be found unto praise and glory and honour
at the revelation of Jesus Christ ; whom having not 8
seen, ye love, in whom, though now ye see him not,
believing, ye exult with joy unspeakable and glorified :
receiving the end of your faith, salvation of souls. Con- 9, 10
cerning which salvation prophets inquired and searched

diligently, they who prophesied of the grace appointed
11 for you ; searching as to what or what manner of time
the Spirit of Christ in them was signifying, when testi-
fying beforehand the sufferings respecting Christ, and the
12 glories after them ; unto whom it was revealed, that not
unto themselves, but unto you they were ministering the
very things which have now been reported unto you by them
that preached the gospel unto you by the Holy Spirit
sent from heaven ; into which things angels desire to look.

13 Wherefore gird up the loins of your mind, being sober,
hope perfectly for the grace that is being brought unto you
14 at the revelation of Jesus Christ. As children of obedience,
not conforming yourselves to the lusts which were before
15 in your ignorance ; but according to the holy one that
16 called you, be yourselves also holy in all conduct, because
17 it is written, *Ye shall be holy, because I am holy*. And if
ye call on him as a Father, who without respect of persons
judges according to every man's work, pass the time of
18 your sojourning in fear ; knowing that not with corruptible
things, silver or gold, were ye redeemed from your vain
19 conduct received by tradition from your fathers ; but with
precious blood as of a lamb without blemish and without
20 spot, the blood of Christ, foreknown before the foundation
of the world, but manifested at the last of the times for
21 you, who are through him believers in God that raised him
from the dead, and gave him glory ; so that your faith and
hope are in God.

22 Seeing ye have purified your souls in the obedience
of the truth unto unfeigned brotherly love, love one an-
23 other from the heart earnestly ; having been born again,
not of corruptible seed but of incorruptible, through the
24 word of God, which lives and abides. Because *All flesh*
is as grass, and all the glory of it as a flower of grass ; the
25 *grass withered, and the flower fell away : but the word of*
the Lord abides for ever. And this is the word which was
preached unto you.

CH. II. WHEREFORE having put off all viciousness, and all guile,
2 and hypocrisies, and envies, and all evil speakings, as

newborn babes, long for the reasonable guileless milk, that ye may grow thereby unto salvation, if ye tasted that the Lord is good. To whom drawing near, a living stone, rejected indeed by men, but elect with God, had in honour, be ye also yourselves as living stones built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, *Behold, I lay in Sion a chief corner stone, elect, had in honour; and he that believes on him shall not be put to shame.* Unto you therefore who believe is the honour: but unto them who do not believe, *The stone which the builders rejected, the same was made the head of the corner, and a stone of stumbling, and a rock of offence,* to them who stumble inasmuch as they believe not the word; whereunto also they were appointed. But ye are an elect generation, a royal priesthood, an holy nation, a people for a possession; that ye should shew forth the virtues of him who called you out of darkness into his marvellous light: who in time past were no people, but are now a people of God; who had not found mercy, but now did find mercy.

Beloved, I exhort you as foreigners and sojourners to abstain from the carnal lusts which war against the soul; having your conduct good among the Gentiles, that wherein they speak against you as evildoers, they may in consequence of the good works, contemplating them, glorify God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and praise to welldoers; for so is the will of God, that with well doing ye put to silence the ignorance of the foolish men: as free, and not having the freedom as a cloke of viciousness, but as servants of God. Honour all, love the brotherhood, fear God, honour the king. Ye servants, be subject to your masters in all fear; not only to the good and forbearing, but also to the perverse. For this is thankworthy, if one for conscience toward God endures sorrows, though suffering unjustly. For what glory is it, if, sinning 20

and buffeted, ye shall endure? but if doing well and suffering, ye shall endure, this is thankworthy with God. For hereunto ye were called; because Christ also suffered for you, leaving you a pattern, that ye should follow his steps; *who did no sin, neither was guile found in his mouth*; who, when reviled, reviled not again, when suffering, threatened not, but delivered himself up to him that judges righteously; who himself bear our sins in his own body on the tree, that we, who renounced sins, should live unto righteousness, *by whose stripes ye were healed*. For ye were going astray as sheep, but are now returned unto the shepherd and bishop of your souls.

CH. III. In like manner, ye wives, be subject to your own husbands; that, even if any believe not the word, they may without the word be won by the conduct of the wives; having contemplated your chaste conduct in fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart, in the incorruptibleness of the meek and quiet spirit, which is before God of great price. For so formerly did the holy women also, who hoped in God, adorn themselves, being subject unto their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye became, doing well and not fearing any sudden alarm. Ye husbands, in like manner, dwell according to knowledge with the woman as the weaker vessel, giving them honour as being also fellow-heirs of the grace of life, that your prayers be not hindered.

Finally, be ye all of one mind, sympathetic, loving the brethren, tender-hearted, humble-minded, not rendering evil for evil, or reviling for reviling, but contrariwise blessing; because ye were thereunto called, that ye should inherit a blessing. *For he that desires to love life and see good days, let him refrain his tongue from evil and lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it, for the eyes of the Lord are upon the righteous, and his ears are unto their supplication; but the face of the Lord is upon them that do evil.*

And who is he that will harm you, if ye become zealous 13
of the good? But if ye even suffer for righteousness' sake, 14
blessed are ye. And *Be not afraid of their fear, neither
be troubled, but sanctify the Lord Christ in your hearts;* 15
ready always for a defence to every one that asks you an
account of the hope that is in you, but with meekness
and fear, having a good conscience, that, wherein ye are 16
spoken against, they may be ashamed that falsely accuse
your good conduct in Christ. For it is better, if the will 17
of God be so, that ye suffer for well-doing than for evil-
doing. Because Christ also died for sins once, a righteous 18
one for unrighteous ones, that he might bring us to God,
being put to death in the flesh, but quickened in the
spirit, in which also he went and preached unto the 19
spirits in prison, which were once disobedient when the 20
longsuffering of God was waiting in the days of Noah
while the ark was preparing, wherein few, that is, eight
souls were perfectly saved by water. Which also in antitype, 21
baptism, now also saves you (not a putting off of the filth of
the flesh, but an inquiry of a good conscience after God)
by the resurrection of Jesus Christ, who is at the right 22
hand of God, having gone into heaven; angels and author-
ities and powers being made subject unto him. CH.

FORASMUCH then as Christ suffered in the flesh, arm iv.
yourselves also with the same mind, because he that
suffered in the flesh has ceased from sin; that he no 2
longer should live the rest of his time in the flesh to the
lusts of men but to the will of God. For the time past 3
suffices to have wrought out the wish of the Gentiles,
walking, as ye have done, in lasciviousness, lust, excess
of wine, revellings, banquetings, and unlawful idolatries;
wherewith they think it strange that ye run not with them 4
to the same excess of riot, blaspheming; who shall render 5
account to him that is ready to judge quick and dead.
For to this end was the gospel preached to dead men also, 6
that they might be judged according to men in the flesh,
but live according to God in the spirit.

But the end of all things is at hand. Be ye therefore 7

8 of sound mind, and be sober unto prayers, above all things having your love toward one another earnest, for
9 *love covers a multitude of sins*, hospitable one to another
10 without murmuring, each man as he received a gift, ministering the same one to another, as good stewards of
11 the manifold grace of God; if any speaks, as oracles of God, if any ministers, as out of strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom be the glory and the might for ever and ever. Amen.

12 Beloved, think not strange at the fiery test among you which is taking place to try you, as if a strange thing
13 were happening unto you, but according as ye are partakers of Christ's sufferings rejoice; that ye also at the
14 revelation of his glory may rejoice exultingly. If ye are reproached in Christ's name, blessed are ye, because the
15 spirit of glory and that of God rests upon you. For let none of you suffer as a murderer, or a thief, or an evil
16 doer, or as an overseer of other men's matters, but if as a Christian, let him not be ashamed; but let him
17 glorify God in this name. Because the time is that judgment should begin at the house of God: and if it first begin at us, what shall the end be of them that believe not the
18 gospel of God? And if the righteous man is scarcely saved, the ungodly and the sinner, where shall they appear?
19 Wherefore also let them that suffer according to the will of God commit to a faithful Creator the keeping of their souls in well doing.

CH. V. THE elders therefore who are among you I exhort, the fellow-elder and witness of the sufferings of Christ, the partaker also of the glory about to be revealed: shepherd the flock of God among you, not by constraint, but willingly according to God; not for filthy gain, but of a ready
3 mind; neither as lording it over the possessions, but
4 becoming types of the flock; and when the chief shepherd is manifested, ye shall receive the unfading crown of glory.
5 In like manner, ye younger, subject yourselves unto the elder, yea, all of you put on humility one to another;

because *God resists the proud, but gives grace to the humble.*
Humble yourselves therefore under the mighty hand of 6
God, that he may exalt you in season; having cast all 7
your anxiety upon him, because he cares for you.

Be sober, be watchful. Your adversary the devil, as 8
a roaring lion, walks about, seeking whom to devour:
whom resist stedfast in the faith, knowing that the same 9
sufferings are accomplished in your brotherhood that are
in the world. But the God of all grace, who called you 10
into his everlasting glory in Christ, after ye have suffered
a little, will himself complete, stablish, strengthen, ground
you. To him be the might for ever and ever. Amen. 11

By Silvanus, the faithful brother, as I reckon, I write 12
in few words, exhorting and testifying that this is the
true grace of God wherein ye may stand. She that is 13
in Babylon, elected together with you, salutes you, and
so does Mark my son. Salute one another with a kiss 14
of love.

Peace to you all that are in Christ.

OF PETER SECOND.

SYMEON PETER, a servant and an apostle of Jesus CH. I.
Christ, to them that obtained like precious faith with us
in the righteousness of our God and Saviour Jesus Christ.
Grace and peace be multiplied unto you in the full know- 2
ledge of God and of Jesus our Lord.

Inasmuch as his divine power has given unto us all 3
things that pertain unto life and godliness, through the
full knowledge of him that called us by his own glory and
virtue; through which he hath given unto us the precious 4
and greatest promises, that through these ye may become
partakers of a divine nature, having escaped from the

- 5 corruption that is in the world in lust; so for this very reason, exhibiting therewith all diligence, supply in your
6 faith virtue; and in virtue knowledge; and in knowledge temperance; and in temperance patience; and in patience
7 godliness; and in godliness brotherly kindness; and in
8 brotherly kindness love. For if these things be with you and abound they render you neither idle nor unfruitful in attaining to the full knowledge of our Lord Jesus Christ.
9 For he that lacks these things is blind, shortsighted, having
10 forgotten the purification of his former sins. Wherefore the rather, brethren, be anxious to make your calling and election stedfast: for if ye do these things, ye shall never
11 stumble. For so the entrance will be richly supplied unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- 12 Wherefore I will take care to put you always in remembrance of these things, though ye know them, and be
13 established in the truth which is present with you. But I think it right, as long as I am in this tabernacle, to stir
14 you up by putting you in remembrance; knowing that shortly I must put off my tabernacle, even as our Lord
15 Jesus Christ signified to me. But I will also be anxious that ye may be always able after my decease to have these
16 things in remembrance. For we did not follow out cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but having
17 been eyewitnesses of his majesty. For he received from God the Father honour and glory, when there was brought such a voice to him by the excellent glory, *This is my*
18 *beloved Son, in whom I am well pleased.* And this voice, which was brought from heaven, we heard when we were
19 with him in the holy mountain. And the prophetic word we have is more stedfast; whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the
20 day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of scripture is of private interpretation. For prophecy was never brought by man's will; but
21 carried along by the Holy Spirit, did men speak from God.

BUT there were false prophets also among the people, CH.
as there will be false teachers also among you, who will II.
bring in secretly sects of destruction, even denying the
Master that bought them, bringing upon themselves swift
destruction; and many will follow out their lascivious- 2
ness, by reason of whom the way of truth will be blas-
phemed; and in covetousness shall they with feigned words 3
make merchandise of you: for whom the judgment of a
long time is not idle, and their destruction slumbers not.
For if God spared not angels that sinned, but having 4
consigned them to Tartarus in chains of darkness delivered
them up, being kept unto judgment; and spared not an 5
old world, but guarded Noah the eighth person, a preacher
of righteousness, when he brought in a flood upon a world
of ungodly men; and when he turned the cities of Sodom 6
and Gomorrha into ashes condemned them to overthrow,
having made them an example to those about to be un-
godly; and delivered righteous Lot, wearied out with the 7
conduct of the lawless in lasciviousness; (for the righteous 8
man dwelling among them, in seeing and hearing, was tor-
menting his righteous soul from day to day with their un-
lawful works;) the Lord knows to deliver the godly out of 9
temptations, but to keep the unjust unto the day of judgment,
being punished, and chiefly them that go after flesh in the 10
lust of defilement, and despise lordship. Presumptuous, self-
willed, they tremble not in blaspheming dignities, whereas 11
angels, though greater in strength and power, bring not
a blasphemous judgment against them before the Lord:
but these, as irrational animals, born with natures to be 12
taken and destroyed, blaspheming in things they know
not, shall even be destroyed in their corruption, about 13
to receive a reward of unrighteousness, they that think
as pleasure the delicate living which is for a day; spots
and blemishes, revelling in their own deceits while they
feast with you; having eyes full of the adulteress and not 14
ceasing from sin; enticing unstable souls; having an heart
exercised in covetousness; children of a curse; forsak- 15
ing the right way, they went astray, having followed out

the way of Balaam the son of Bosor, who loved the reward
16 of unrighteousness, but had a rebuke for his own iniquity;
the voiceless ass speaking with man's voice forbad the mad-
17 ness of the prophet. These are fountains without water, and
mists driven by a whirlwind, for whom the blackness of
18 darkness has been kept. For by uttering great swelling
words of vanity, they entice in lusts of the flesh, by lasciviousness, those that are slightly escaping, who are living
19 in error, promising them liberty, while they themselves are
servants of corruption: for by whom one has been over-
20 come, by the same has he been brought into bondage. For
if they who have escaped from the pollutions of the world
by the full knowledge of our Lord and Saviour Jesus Christ,
have been again entangled therein and are overcome;
21 their last state is become worse than the first. For it
had been better for them not to have known fully the way
of righteousness, than, after they knew it fully, to turn
back from the holy commandment delivered unto them.
22 It is happened unto them according to the true proverb,
*A dog returned to its own vomit; and A sow that was washed
to wallowing in the mire.*

CH. III. THIS second epistle, beloved, I now write unto you; in
both which I stir up your sincere mind by way of remem-
2 brance; that ye may remember the words spoken before
by the holy prophets, and the commandment of the Lord
3 and Saviour announced by your apostles: knowing this
first, that there shall come in the last days scoffers in
4 scoffing walking after their own lusts and saying, Where
is the promise of his coming? for since the fathers fell
asleep, all things continue thus from the beginning of
5 creation. For from them who desire this it is hidden,
that by the word of God heavens were of old, and an earth
6 formed out of water and by means of water; whereby
the world that then was, being overflowed with water,
7 perished: but the heavens which are now, and the earth,
by the same word have been treasured up, kept for fire
unto the day of judgment and destruction of the ungodly
8 men. Let not this one thing be hidden from you, beloved,

that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord delays not with the 9 promise, as some think of delay, but is longsuffering because of you, not wishing that any should perish, but that all should attain to repentance.

But the day of the Lord will come as a thief; in which 10 the heavens shall pass with a rushing noise, and the elements shall be burnt and dissolved, the earth also and the works therein shall be burned up. Seeing then that 11 all these things are dissolving, what manner of men ought ye to be in holy conduct and godliness, looking for and 12 hastening the coming of the day of God, because of which the heavens being on fire shall be dissolved, and the elements shall be burnt and melt? But according to his 13 promises we look for new heavens and a new earth, wherein righteousness dwells.

Wherefore, beloved, seeing that ye look for these things, 14 be anxious that ye may be found by him without spot and blameless, in peace; and think the longsuffering of 15 our Lord to be salvation; even as also our beloved brother Paul, according to the wisdom given unto him, wrote unto you; as also in all his epistles, speaking in them of these 16 things; in which epistles are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know before, keep 17 yourselves, lest having been led away along with the error of the lawless, ye fall from your own steadfastness; but 18 grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and unto the day of eternity.

OF JOHN FIRST.

CH. I. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon, and our hands handled, concerning the Word of
2 life; and the life was manifested, and we have seen, and bare witness, and declare unto you the life everlasting, which was with the Father and was manifested unto us;
3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us. And our fellowship is with the Father, and with his Son Jesus
4 Christ. And these things we write that our joy may be fulfilled.

5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no
6 darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie and do not the
7 truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of
8 Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not
9 in us. If we confess our sins, he is faithful and righteous in order to forgive us our sins and to cleanse us from all
10 unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

CH. II. My little children, these things I write unto you, that ye sin not. And if any one sin, we have an advocate with
2 the Father, Jesus Christ the righteous: and he is a propitiation for our sins, yet not for ours only, but also for
3 the whole world. And hereby we know that we have
4 known him, if we keep his commandments. He that says, I have known him, and keeps not his commandments,

is a liar, and the truth is not in him; but whoso keeps 5
his word, in him truly has the love of God been per-
fected. Hereby we know that we are in him. He that 6
says he abides in him ought himself also so to walk even
as he walked.

Beloved, I write no new commandment unto you, but 7
an old commandment which ye had from the beginning;
the old commandment is the word which ye heard. Again, 8
a new commandment I write unto you, which thing is true
in him and in you, because the darkness is passing, and the
true light is now shining. He that says he is in the light, 9
and hates his brother, is in the darkness even until now.
He that loves his brother abides in the light, and there is 10
no cause of offence in him; but he that hates his brother is 11
in the darkness, and walks in the darkness, and knows not
whither he goes, because the darkness blinded his eyes.

I write unto you, little children, because your sins are 12
forgiven you for his name's sake. I write unto you, fathers, 13
because ye have known him that is from the beginning. I
write unto you, young men, because ye have overcome the
evil one. I have written unto you, little children, because
ye have known the Father. I have written unto you, 14
fathers, because ye have known him that is from the be-
ginning. I have written unto you, young men, because ye
are mighty, and the word of God abides in you, and ye have
overcome the evil one. Love not the world, neither the 15
things in the world. If any one love the world, the love of
the Father is not in him, because every thing that is in the 16
world, the lust of the flesh, and the lust of the eyes, and the
vainglory of life, is not of the Father, but is of the world.
And the world is passing and the lust thereof: but he 17
that does the will of God abides for ever.

Little children, it is the last hour; and as ye heard 18
that antichrist comes, even now many antichrists exist;
whence we know that it is the last hour. They went 19
out from us, but they were not of us; for if they had been
of us, they would have abode with us: but they went
out, that they might be manifested that they are not all

20 of us. And ye have an unction from the Holy One, and
21 all know it. I have not written unto you because ye know
not the truth, but because ye know it, and that no lie
22 is of the truth. Who is the liar but he that denies that
Jesus is the Christ? This is the antichrist, he that denies
23 the Father and the Son. Every one that denies the Son,
neither has he the Father : he that confesses the Son
24 has the Father also. As for you, let that abide in you
which ye heard from the beginning. If that which ye
heard from the beginning abide in you, ye also shall abide
25 in the Son and in the Father. And this is the promise
which he himself promised us, the life everlasting.

26 These things I have written unto you concerning them
27 that deceive you. And as for you, the anointing which
ye received from him abides in you, and ye need not that
any one teach you ; but as his anointing teaches you con-
cerning all things, and is true and is no lie, and even as
it taught you, abide in him.

28 And now, little children, abide in him ; that whenever
he be manifested, we may have openness, and not be
29 ashamed before him at his coming. If ye know that he is
righteous, know that every one also that does righteousness
has been begotten of him.

CH. III. BEHOLD, what manner of love the Father has given to
us, that we should be called children of God, and we are
so. For this cause the world knows us not, because it
knew him not.

2 Beloved, now are we children of God, and it was never
yet manifested what we shall be. We know that whenever
it shall be manifested, we shall be like him, because we shall
3 see him even as he is. And every one that has this hope on
4 him purifies himself, even as he is pure. Every one that
does sin does also transgression ; and sin is transgression.
5 And ye know that he was manifested that he might take
6 away our sins ; and in him is no sin. Every one that
abides in him sins not : every one that sins has not seen
him neither know him.

7 Little children, let no one deceive you. He that does

righteousness is righteous, even as he is righteous; he 8
that does sin is of the devil, because the devil sins from
the beginning. For this purpose the Son of God was
manifested, that he might destroy the works of the devil.
Every one that has been begotten of God does not sin, 9
because his seed abides in him: and he cannot sin,
because he has been begotten of God. Hereby the children 10
of God are manifest, and the children of the devil: every
one that does not righteousness is not of God, and he that
loves not his brother. Because this is the message which 11
ye heard from the beginning, that we should love one
another; not as Cain was of the evil one and slew his 12
brother; and wherefore slew he him? Because his own
works were evil, and his brother's righteous.

And marvel not, brethren, if the world hates you. 13
We know that we have passed over out of death into life, 14
because we love the brethren; he that loves not abides in
death. Every one that hates his brother is a murderer; 15
and ye know that no murderer has life everlasting abiding
in himself. Hereby we have known the love, that he 16
laid down his life for us: and we ought to lay down our
lives for the brethren. But whoso has the world's living, 17
and beholds his brother having need and shuts up his heart
from him, how does the love of God abide in him?

Little children, let us not love with word nor with 18
tongue, but in deed and truth. And hereby we shall know 19
that we are of the truth, and shall persuade our hearts
before him; because if our heart condemn us, then is God 20
greater than our heart, and knows all things.

Beloved, if our heart condemn us not, we have open- 21
ness toward God, and whatsoever we ask we receive from 22
him, because we keep his commandments, and do the
things that are pleasing in his sight. And this is his 23
commandment, that we should believe the name of his
Son Jesus Christ, and love one another, even as he gave
us commandment. And he that keeps his commandments 24
abides in him, and he in him; and hereby we know that
he abides in us, by the Spirit which he gave us.

CH. IV. BELOVED, believe not every spirit, but prove the spirits whether they are of God, because many false prophets
2 are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesses Jesus Christ is come in
3 the flesh is of God; and every spirit that confesses not Jesus is not of God: and this is the spirit of antichrist, whereof ye have heard that it comes; and now it is in the world already.

4 Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the
5 world. They are of the world: therefore they speak of
6 the world and the world hears them. We are of God: he that knows God hears us: whosoever is not of God hears not us. From this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another, because love is of God, and every one that loves has been begotten of God
8 and knows God. He that loves not never knew God, because God is love. Hereby was manifested the love of
9 God toward us, that God has sent his only begotten Son
10 into the world, that we might live through him. Hereby is the love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one
12 another. God no one has ever beheld; if we love one another, God abides in us, and his love is perfected in us.
13 Hereby we know that we abide in him, and he in us, because he has given us of his Spirit. And we have
14 beheld and bear witness that the Father has sent the Son
15 as Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.
16 And we have known and believed the love that God has toward us. God is love; and he that abides in the love abides in God and God abides in him.

17 Hereby has love been perfected with us, that we may have openness in the day of judgment; because even as
18 he is, so are we also in this world. Fear is not in love; but perfect love casts out fear, because fear has torment,

and he that fears has not been perfected in love. Let 19
us love, for he first loved us. If any one say, I love 20
God, and hate his brother, he is a liar: for he that
loves not his brother whom he has seen, cannot love
God whom he has not seen. And this commandment 21
we have from him, in order that he who loves God should
love his brother also.

CH.

EVERY one that believes that Jesus is the Christ has v.
been begotten of God; and every one that loves him that
begat loves him also that is begotten of him. Hereby we 2
know that we love the children of God, when we love God
and do his commandments. For this is the love of God, 3
that we keep his commandments; and his command-
ments are not grievous, because every thing that has been 4
begotten of God overcomes the world: and this is the vic-
tory that overcame the world, even our faith. Who is he 5
that overcomes the world, but he that believes that Jesus
is the Son of God?

This is he that came by water and blood, Jesus Christ; 6
not in the water only, but in the water and in the blood;
and the Spirit is that which bears witness, because the
Spirit is the truth. For they that bear witness are three, 6
the spirit, and the water, and the blood; and the three
agree in one. If we receive the witness of men, the witness 9
of God is greater, because the witness of God is this,
that he has borne witness concerning his Son. He that 10
believes in the Son of God has the witness in himself: he
that believes not God has made him a liar, because he
has not believed in the witness that God has witnessed
concerning his Son. And this is the witness, that God 11
gave us life everlasting, and this life is in his Son. He 12
that has the Son has the life; he that has not the Son of
God has not the life.

These things I have written unto you that ye may 13
know that ye have life everlasting—unto you that believe
in the name of the Son of God. And this is the openness 14
that we have toward him, that if we ask any thing accord-
ing to his will he hears us. And if we know that he 15

hears us whatsoever we ask, we know that we have the
16 petitions that we have asked from him. If any one see
his brother sinning a sin not unto death, he shall ask, and
he shall give to him life, to those namely who sin not unto
death. There is a sin unto death: I do not say that he
17 should make request concerning it. All unrighteousness
is sin; and there is a sin not unto death.

18 We know that every one who has been begotten of
God sins not; but he that was begotten of God, it keeps
19 him, and the evil one touches him not. We know
that we are of God, and the whole world lies in the evil
20 one. And we know that the Son of God is come, and has
given us a mind, that we may know him the true one;
and we are in the true one, in his Son Jesus Christ: this
is the true God and life everlasting.

21 Little children, keep yourselves from the idols.

OF JOHN SECOND.

1 THE elder unto the elect Kyria and her children, whom
I love in truth; and not I only, but also all they that
2 have known the truth; for the truth's sake which abides
3 in us, and will be with us for ever. There shall be with
us grace, mercy, peace, from God the Father and from
Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly that I have found of thy children
walking in truth, as we received a commandment from the
5 Father. And now I ask thee, Kyria, not as writing a new
commandment unto thee but that which we had from the
6 beginning, that we love one another. And this is the love,
that we walk after his commandments; this is the com-
mandment, that even as ye heard from the beginning, ye
7 should walk in it. For many deceivers are gone out into

the world, they who confess not Jesus Christ coming in flesh; this is the deceiver and the antichrist. Look to 8 yourselves, that ye lose not those things which ye wrought, but that ye receive full reward. Every one that goes 9 forward, and abides not in the doctrine of Christ, has not God; he that abides in the doctrine, the same has both the Father and the Son. If any one comes unto you, 10 and brings not this doctrine, receive him not into a house, neither bid him good speed: for he that bids him good 11 speed is partaker of his evil works.

Having many things to write unto you, I wished not to 12 do so with paper and ink; but I hope to be with you and speak face to face, that our joy may be fulfilled. The 13 children of thy elect sister salute thee.

OF JOHN THIRD.

THE elders unto Gaius the beloved, whom I love in 1 truth.

Beloved, I pray that thou mayest prosper concerning 2 all things, and be in health, even as thy soul prospers. I 3 rejoiced exceedingly, when the brethren came and bare witness to thy truth, even as thou walkest in truth. I have 4 no greater joy than these, that I hear of my children walking in the truth.

Beloved, thou doest faithfully whatsoever thou workedst 5 with respect to the brethren, who are besides strangers; who 6 bare witness to thy love before the church; whom if thou wilt send forward on their journey in a manner worthy of God, thou wilt do well. Because for the name's sake they went 7 forth, taking nothing from the Gentiles. We therefore 8 ought to receive such, that we may become fellow-workers for the truth. I wrote somewhat unto the church: but 9 Diotrophes, who loves to have the pre-eminence among

- 10 them, accepts us not. Wherefore, if I come, I will put him in remembrance of his works which he does, prating against us with evil speeches; and not content therewith, neither does he himself accept the brethren, and hinders them that would, and casts them out of the church.
- 11 Beloved, imitate not the bad, but the good. He that does good is of God: he that does bad has not seen
- 12 God. Demetrius has good witness from all, and from the truth itself: yea and we also bear witness, and thou knowest that our witness is true.
- 13 I had many things to write unto thee, but I desire
- 14 not with ink and pen to write unto thee; I hope immediately to see thee, and we shall speak face to face. Peace be to thee. The friends salute thee. Salute the friends by name.
-

OF JUDE.

- 1 JUDE, a servant of Jesus Christ and brother of James, to the called, beloved in God the Father and kept for Jesus
- 2 Christ. Mercy unto you and peace and love be multiplied.
- 3 Beloved, while using all diligence to write unto you about our common salvation, I found it necessary to write unto you, exhorting you to strive earnestly for the faith once
- 4 delivered up unto the saints. For there crept in unawares certain men, they that have been of old written beforehand for this judgment, ungodly, turning the grace of our God into lasciviousness, and denying the only Master, and our Lord Jesus Christ.
- 5 But I wish to put you in remembrance, you who know all things once for all, that the Lord, having saved a people

out of the land of Egypt, destroyed the second time them that believed not ; and angels who kept not their dignity, 6 but left their own habitation, he has kept in perpetual chains under darkness unto the judgment of the great day ; as Sodom and Gomorrha, and the cities about them, who 7 whored it out in a manner like to these and went away after strange flesh, are set forth for an example, suffering the justice of everlasting fire. Yet likewise these dreamers 8 also defile the flesh, and reject lordship, and blaspheme glories. But Michael the archangel, when contending with 9 the devil he disputed about the body of Moses, durst not bring against him a judgment of blasphemy, but said, The Lord rebuke thee. But these blaspheme whatever things 10 they know not ; and whatever things they understand naturally as the irrational animals, in these they corrupt themselves. Woe unto them ! for they went in the way of 11 Cain, and rushed into the error of Balaam for hire, and perished by the gainsaying of Korah. These are the 12 rocks in your love-feasts, when they feast with you without fear, feeding themselves ; clouds without water, carried away by winds ; autumn trees without fruit, twice dead, plucked up by the roots ; wild waves of the sea, foaming 13 out their own shame ; wandering stars, for whom the blackness of darkness for ever has been kept. But Enoch 14 also, seventh from Adam, prophesied of these, saying, Behold, the Lord came with ten thousands of his saints, to do judgment against all, and to convict all the ungodly 15 of all their ungodly deeds which they ungodly committed, and of all the hard speeches which ungodly sinners spake against him. These are complaining murmurers, 16 going after their own lusts ; and their mouth speaks great swelling words, admiring persons for the sake of advantage.

But do ye, beloved, remember the words which were 17 spoken before by the apostles of our Lord Jesus Christ ; for they told you there will be mockers in the last time, 18 going after their own ungodly lusts. These are they who 19 separate themselves, unspiritual, having not the Spirit. But 20

- ye, beloved, building up yourselves on your most holy faith,
21 praying in the Holy Spirit, keep yourselves in the love
of God, waiting for the mercy of our Lord Jesus Christ
22 unto life everlasting. And some convict when they con-
23 tend; but others save, by snatching them out of fire; and
on others have mercy in fear, hating even the garment
spotted by the flesh.
24 Now unto him that is able to keep you from stumbling,
and to present you blameless before his glory with exulta-
25 tion, to the only God our Saviour, through Jesus Christ
our Lord, be glory, majesty, might and authority, before
all time, and now, and to all eternity. Amen.
-

REVELATION OF JOHN.

- CH. I. REVELATION of Jesus Christ, which God gave unto him,
to show unto his servants what things must shortly come
to pass; and he signified and sent it through his angel
2 unto his servant John, who bare witness of the word of
God and the witness of Jesus Christ, of whatsoever things
3 he saw. Blessed is he that reads and they that hear the
word of the prophecy and keep those things which are
written therein; for the time is at hand.
4 John to the seven churches which are in Asia: grace
unto you, and peace, from him that is and that was
and that is to come, and from the seven spirits which are
5 before his throne, and from Jesus Christ the faithful wit-
ness, the firstborn from among the dead, and the ruler of
the kings of the earth. Unto him that loves us, and loosed
6 us from our sins in his own blood, and made us a kingdom,
priests unto God and his Father; to him be the glory and
the might for ever and ever. Amen.
7 Behold, he comes with the clouds, and every eye shall

see him, and they who pierced him, and all the tribes of the earth shall lament over him. Yea, Amen. I am the 8 Alpha and the Omega, says the Lord God, that is and that was and that is to come, the Almighty.

I John, your brother, and companion in the affliction 9 and kingdom and patience in Jesus, was in the isle that is called Patmos, because of the word of God, and because of the witness of Jesus. I was in spirit on the Lord's day, 10 and heard behind me a great voice as of a trumpet, saying, What thou seest write in a book and send unto 11 the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see 12 the voice which was speaking with me; and having turned, I saw seven golden candlesticks; and in the midst of the 13 candlesticks one like a Son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle; his head and hairs were white as wool, 14 white as snow, and his eyes as a flame of fire, and his 15 feet like unto fine brass as if purified in a furnace, and his voice as a voice of many waters; and he had in his 16 right hand seven stars, and out of his mouth a sharp two-edged sword went forth, and his countenance was as the sun shines in his power. And when I saw him, I fell at his 17 feet as dead; and he put his right hand upon me, saying, Fear not; I am the first and the last and the living one; 18 and I was dead, and behold, I am living for ever and ever and have the keys of death and of hades. Write there- 19 fore the things which thou sawest, and the things which are, and the things which are about to be after these, the 20 mystery of the seven stars which thou sawest upon my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches; and the seven candlesticks are seven churches.

CH.

Unto the angel of the church in Ephesus write; These II. things says he that holds the seven stars in his right band, he that walks in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy 2

patience, and that thou canst not bear wicked persons :
and didst try them that say they are apostles and are
3 not, and didst find them liars ; and thou hast patience, and
didst bear for my name's sake, and hast not been weary.
4 But I have against thee that thou hast left thy first love.
5 Remember therefore whence thou hast fallen, and repent
and do the first works ; else I am coming unto thee, and will
remove thy candlestick out of its place, unless thou wilt
6 repent. But this thou hast, that thou hatest the works of
7 the Nicolaitans, which I also hate. He that has an ear,
let him hear what the Spirit says unto the churches ; to
him that overcomes I will give to eat of the tree of life,
which is in the paradise of God.

8 And unto the angel of the church in Smyrna write ;
These things says the first and the last, who was dead
9 and lived ; I know thy affliction and thy poverty, (but
thou art rich,) and the blasphemy of them who say that
they are Jews and are not, but a synagogue of Satan.
10 Fear none of the things which thou art about to suffer.
Behold, the devil is about to cast some of you into prison,
that ye may be tried ; and ye shall have affliction ten days.
Be thou faithful unto death, and I will give thee the crown
11 of life. He that has an ear, let him hear what the Spirit
says unto the churches ; he that overcomes shall not be
hurt by the second death.

12 And to the angel of the church in Pergamus write ;
These things says he that has the sharp two-edged sword ;
13 I know where thou dwellest ; where the throne of Satan is ;
and thou holdest my name, and didst not deny my faith
in the days of Antipas my witness, my faithful one,
14 who was slain among you, where Satan dwells. But I
have a few things against thee, that thou hast there them
that hold the doctrine of Balaam, who taught Balak to
cast a stumblingblock before the sons of Israel, to eat
15 things offered unto idols, and to commit fornication. So
hast thou also them that hold the doctrine of the Nico-
16 laitans, in like manner. Repent ; else I am coming unto
thee quickly, and will war against them with the sword of

my mouth. He that has an ear, let him hear what the Spirit says unto the churches : to him that overcomes I will give of the hidden manna, and will give him a white stone, and upon the stone a new name written, which none knows save he that receives it.

And unto the angel of the church in Thyatira write ; These things says the Son of God, who has his eyes as a flame of fire, and his feet are like fine brass ; I know thy works, and the love, and the faith, and the ministry, and the patience ; and thy last works more than the first. But I have against thee, that thou allowest the woman Jezebel, who calls herself a prophetess and teaches and deceives my servants to commit fornication, and to eat things offered unto idols. And I gave her time that she might repent ; and she desires not to repent of her fornication. Behold, I cast her into a bed, and them that commit adultery with her into great affliction, unless they will repent of her works. And I will kill her children with death ; and all the churches will know that I am he who searches reins and hearts ; and I will give unto every one of you according to your works. But unto you I say, unto the rest in Thyatira, as many as have not this doctrine, who did not know the depths of Satan, as they say ; I cast not upon you any other burden : but that which ye have, hold fast till I come. And he that overcomes, and he that keeps my works unto the end, to him will I give authority over the Gentiles, and he shall shepherd them with a rod of iron, as the vessels of the potter are broken to shivers ; as I also have received from my Father ; and I will give him the morning star. He that has an ear, let him hear what the Spirit says unto the churches. CH.

AND unto the angel of the church in Sardis write ; These things says he that has the seven Spirits of God and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and establish the rest of the things which were about to die. For I have not found thy works completed before my God. Remember therefore how thou hast received and heard, 3

and keep and repent. If therefore thou wilt not watch, I will come as a thief, and thou shalt not know what hour I
4 will come upon thee. But thou hast a few names in Sardis which defiled not their garments; and they shall walk with
5 me in white, because they are worthy. He that overcomes thus shall be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name before my Father and before his angels.
6 He that has an ear, let him hear what the Spirit says unto the churches.

7 And to the angel of the church in Philadelphia write; These things says the holy, the true one, he that has the key of David, he that opens and no one shall shut, and
8 shuts and no one shall open; I know thy works: behold, I have given before thee an opened door, which no one can shut; because thou hast a little power, and didst
9 keep my word, and didst not deny my name. Behold, I give out of the synagogue of Satan, them that say they are Jews and are not but lie—behold, I will make them to come and worship before thy feet, and to know
10 that I loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of the trial, which is about to come upon all the world, to try
11 them that dwell upon the earth. I come quickly: hold that which thou hast, that no one take thy crown. He
12 that overcomes I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of
13 heaven from my God, and mine own new name. He that has an ear, let him hear what the Spirit says unto the churches.

14 And unto the angel of the church in Laodicea write; These things says the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. Would thou wert
15 cold or hot. So because thou art lukewarm, and neither hot nor cold, I am about to spue thee out of my mouth.

Because thou sayest, I am rich, and have become wealthy, 17
and have need of nothing, and knowest not that thou art
the wretched one, and pitiable, and poor, and blind, and
naked: I counsel thee to buy from me gold purified by fire, 18
that thou mayest be rich; and white raiment that thou
mayest be clothed and that the shame of thy nakedness
may not be manifested; and eyesalve to anoint thine eyes,
that thou mayest see. As many as I love, I convict and 19
chasten: be zealous therefore and repent. Behold, I 20
stand at the door, and knock: if any one will hear my
voice and open the door, I will both come in to him and
sup with him, and he with me. He that overcomes I will 21
give to him to sit with me on my throne, as I also over-
came, and sat down with my Father on his throne. He 22
that has an ear, let him hear what the Spirit says unto
the churches.

CH.

AFTER these things I saw, and, behold, a door opened in 1V.
the heaven; and the first voice which I heard as of a trumpet
talking with me, said, Come up hither, and I will shew
thee things which must come to pass after these. Immedi- 2
ately I was in spirit; and, behold, a throne was set in the
heaven, and one sitting on the throne; and he that sat was 3
like in appearance to a jasper and a sardine stone, and a
rainbow round about the throne, like in appearance to an
emerald. And round about the throne four and twenty 4
thrones; and upon the thrones four and twenty elders
sitting, clothed in white garments, and on their heads
crowns of gold. And out of the thrones come forth 5
lightnings and voices and thunders: and there were seven
lamps of fire burning before the throne, which are the
seven Spirits of God; and before the throne as if a sea of 6
glass like unto crystal: and in the midst of the throne, and
round about the throne, four animals full of eyes before
and behind. And the first animal was like a lion, and 7
the second animal like a calf, and the third animal had the
face as of a man, and the fourth animal like a flying
eagle. And the four animals had each of them six wings; 8
round about and within they are full of eyes; and they

have no rest day and night, saying, Holy, holy, holy, is the Lord God the Almighty, that was and that is and that is to come. And when the animals shall give glory and honour and thanks to him that sits on the throne, that lives for ever and ever, the four and twenty elders will fall down before him sitting on the throne, and will worship him that lives for ever and ever, and will cast their crowns before the throne, saying, Thou art worthy, our Lord and God, to receive the glory and the honour and the power; because thou didst create all things, and because of thy will they were and were created.

CH. V. AND I saw at the right hand of him sitting on the throne a book written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I was weeping much, because no one was found worthy to open the book, or to look thereon. And one of the elders says unto me, Weep not: behold, the Lion, who is of the tribe of Juda, the Root of David, overcame, to open the book and the seven seals thereof.

6 And I saw in the midst of the throne and of the four animals and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all the earth. And he came and took it out of the right hand of him sitting upon the throne. And when he took the book, the four animals and the four and twenty elders fell before the Lamb, having each a harp and golden vials full of incense, which are the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book and to open the seals thereof, because thou wast slain, and didst purchase to God by thy blood some out of every tribe and tongue and people and nation; and didst make them a kingdom and priests unto our God, and they shall reign on the earth. And I saw, and heard as if a voice of many

angels round about the throne and the animals and the elders; and the number of them was myriads of myriads and thousands of thousands, saying with a loud voice, 12
Worthy is the Lamb that has been slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in 13
the heaven, and on the earth, and under the earth, and on the sea, and all that are in them I also heard saying, The blessing, and the honour, and the glory, and the might, be unto him sitting upon the throne and unto the Lamb for ever and ever. And the four animals said, Amen; and 14
the elders fell down and worshipped. CII.

AND I saw when the Lamb opened one of the seven VI.
seals, and I heard one of the four animals speaking, as it were a voice of thunder, Come. And I saw, and behold a 2
white horse, and he that sat on him having a bow; and a crown was given unto him, and he went forth conquering, and that he might conquer.

And when he opened the second seal, I heard the second 3
animal saying, Come. And there went forth another horse, 4
red, and it was given to him that sat on him to take peace from the earth, and that they should slay one another; and there was given unto him a great sword.

And when he opened the third seal, I heard the third 5
animal saying, Come. And I saw, and behold a black horse; and he that sat on him having a balance in his hand. 6
And I heard as it were a voice in the midst of the four animals, saying, A quart of wheat for a denarius, and three quarts of barley for a denarius: and hurt not the oil and the wine.

And when he opened the fourth seal, I heard the voice 7
of the fourth animal saying, Come. And I saw, and behold 8
a pale horse; and he that sat on him his name was death, and hades followed with him; and authority was given unto them over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the beasts of the earth.

And when he opened the fifth seal, I saw under the 9

altar the souls of them that have been slain for the word of
10 God, and for the witness which they had. And they cried
with a loud voice, saying, How long, O Master the holy
and true one, dost thou not judge and avenge our blood on
11 them that dwell on the earth? And there was given unto
every one of them a white robe; and it was said unto them
that they should rest yet for a little time, until their fellow-
servants also and their brethren about to be killed as they
were, should have fulfilled their course.

12 And I saw when he opened the sixth seal, and a great
earthquake took place, and the sun became black as sack-
13 cloth of hair, and the whole moon became as blood, and
the stars of the heaven fell unto the earth, as a fig tree
14 casting its unripe figs, shaken by a great wind, and
the heaven parted asunder as a book rolled up, and every
15 mountain and island were moved out of their places. And
the kings of the earth, and the great men, and the chief
captains, and the rich, and the strong, and every bond-
man and freeman, hid themselves in the caves and in the
16 rocks of the mountains, and say to the mountains and
to the rocks, Fall on us and hide us from the face of him
that sits on the throne, and from the wrath of the Lamb;
17 for the great day of his wrath is come, and who is able to
stand?

CH. VII. And after this I saw four angels standing at the four
corners of the earth, holding the four winds of the earth,
that a wind might not blow on the earth, nor on the sea,
2 nor against any tree. And I saw another angel coming up
from the rising of the sun, having a seal of the living
God; and he cried with a loud voice to the four angels, to
3 whom it was given to hurt the earth and the sea, saying,
Hurt not the earth, neither the sea nor the trees, till we
have sealed the servants of our God on their foreheads.
4 And I heard the number of the sealed, an hundred
and forty four thousand sealed out of every tribe of the
5 sons of Israel; out of the tribe of Judah were sealed
twelve thousand, out of the tribe of Reuben twelve thou-
6 sand, out of the tribe of Gad twelve thousand, out of

the tribe of Asher twelve thousand, out of the tribe of Naphtali twelve thousand, out of the tribe of Manasseh twelve thousand, out of the tribe of Simeon twelve thousand, out of the tribe of Levi twelve thousand, out of the tribe of Issachar twelve thousand, out of the tribe of Zebulon twelve thousand, out of the tribe of Joseph twelve thousand, out of the tribe of Benjamin were sealed twelve thousand.

After these things I saw, and, behold, a great multitude 9 which no one could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands : and they cry with a loud voice, saying, 10 Salvation to our God who sits upon the throne and unto the Lamb. And all the angels stood round about the 11 throne and about the elders and the four animals, and fell down before the throne on their faces and worshipped God, saying, Amen ; The blessing, and the glory, and the wisdom, 12 and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These 13 who are clothed with the white robes, who are they and whence came they ? And I said unto him, My lord, thou 14 knowest. And he said to me, These are they that come out of the great affliction ; and they washed their robes and made them white in the blood of the Lamb. Therefore are 15 they before the throne of God, and serve him day and night in his temple ; and he that sits on the throne shall tabernacle over them. They shall hunger no more neither 16 thirst any more ; neither shall the sun fall on them nor any heat ; for the Lamb who is in the midst of the throne will 17 shepherd them, and will lead them to fountains of waters of life, and God will wipe away every tear from their eyes. CH.

And when he opened the seventh seal, silence took place 18 in the heaven about half an hour. And I saw the seven 2 angels who stand before God ; and seven trumpets were given to them. And another angel came and stood 3 at the altar, having a golden censer ; and there was

given unto him much incense, that he should give it for the prayers of all the saints upon the golden altar which
4 is before the throne. And the smoke of the incense went up for the prayers of the saints out of the angel's hand
5 before God. And the angel took the censer, and filled it from the fire of the altar and cast it to the earth: and there took place thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels, they having the seven trumpets
7 prepared themselves to sound. And the first sounded, and there took place hail and fire mingled with blood, and it was cast to the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the
9 third part of the sea became blood, and the third part of the creatures which were in the sea, those having life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star out of the heaven, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the
11 waters. And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many of the men died by the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was struck, and the third part of the moon, and the third part of the stars; that the third part of them might be darkened, and that the day might not appear for the third
13 part of it, and the night in like manner. And I saw, and heard an eagle flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to them who dwell upon the earth by reason of the other voices of the trumpet of the three angels that are about to sound!

CH. IX. And the fifth angel sounded, and I saw a star fallen out of the heaven unto the earth; and to him was given the key of
2 the pit of the abyss. And he opened the pit of the abyss;

and there went up a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came 3 forth locusts to the earth ; and unto them was given authority, as the scorpions of the earth have authority. And it was 4 said unto them that they should not hurt the grass of the earth, neither any green thing nor any tree, but the men who have not the seal of God upon their foreheads. And to them it was given that they should not kill them, but 5 that they should be tormented five months : and their torment is as a scorpion's torment when it has struck a man. And in those days men will seek death and 6 shall not find it ; and will long to die, and death flees from them. And the likenesses of the locusts were like 7 unto horses prepared for war ; and on their heads were as it were crowns like gold, and their faces were as men's faces, and they had hair as the hair of women, and their 8 teeth were as the teeth of lions, and they had breastplates 9 as breastplates of iron ; and the sound of their wings was as the sound of chariots of many horses running into war. And they have tails like unto scorpions, and stings ; and 10 in their tails was their power to hurt men five months. They have over them as king the angel of the abyss, 11 whose name in the Hebrew tongue is Abaddon ; and in the Greek tongue he has the name Apollyon. The first woe is 12 past ; behold, there come two woes more after these things.

And the sixth angel sounded, and I heard a voice out 13 of the four horns of the golden altar which is before God, saying to the sixth angel who has the trumpet, Loose the 14 four angels that are bound on the great river Euphrates. And the four angels were loosed, which had been prepared 15 for the hour and day and month and year, that they might kill the third part of men. And the number of the 16 armies of the horsemen was two hundred thousand thousand : I heard the number of them : And thus I saw 17 the horses in the vision and those sitting on them, having breastplates as red as fire, and hyacinth-coloured, and brimstone-coloured ; and the heads of the horses were as lions'

heads; and out of their mouths proceed fire and smoke
18 and brimstone. By these three plagues was the third part
of men killed, by the fire, and by the smoke, and by the
19 brimstone which proceed out of their mouths. For the
power of the horses is in their mouth and in their tails:
for their tails are like unto serpents, having heads, and
20 with them they hurt. And the rest of the men who
were not killed in these plagues, did not even repent of
the works of their hands, that they should not worship the
demons, and the idols of gold and of silver and of brass
and of stone and of wood, which neither can see nor hear
21 nor walk; and they did not repent of their murders, nor
of their sorceries, nor of their fornication, nor of their
thefts.

CH. X. AND I saw another strong angel coming down out of
the heaven, clothed with a cloud, and the rainbow upon
his head, and his face as the sun, and his feet as pillars
2 of fire, and having in his hand a little book opened. And
he put his right foot upon the sea, and the left on the
3 earth, and cried with a loud voice, as a lion roars. And
when he cried, the seven thunders uttered their voices.
4 And when the seven thunders spake, I was about to write;
and I heard a voice out of the heaven saying, Seal the
things which the seven thunders spake, and write them not.
5 And the angel whom I saw standing upon the sea and upon
6 the earth lifted up his right hand towards the heaven, and
swore by him that lives for ever and ever, who created
the heaven and the things therein, and the earth and the
things therein, and the sea and the things therein, that
7 there shall be delay no longer; but in the days of the voice
of the seventh angel, when he is about to sound, then is
finished the mystery of God, as he declared the glad tidings
8 to his servants the prophets. And the voice which I
heard out of the heaven spake with me again, saying,
Go, take the little book which is open in the hand of the
angel who stands upon the sea and upon the earth.
9 And I went unto the angel, saying unto him to give me
the little book. And he says unto me, Take and eat it up;

and it will make thy belly bitter, but will be in thy mouth sweet as honey. And I took the little book out of the angel's hand and ate it up, and it was in my mouth as sweet honey: and when I ate it my belly was made bitter. And they say unto me, Thou must prophesy again 11 over peoples and over nations and tongues and many kings.

CH.

AND there was given me a reed like unto a rod, saying, XI.
Rise and measure the temple of God and the altar and them that worship therein. And the court which is without 2 the temple cast out, and measure it not, for it was given unto the Gentiles; and the holy city will they tread forty and two months. And I will give power unto my two witnesses, 3 and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two 4 olive trees and the two candlesticks which stand before the Lord of the earth. And if any one desires to hurt 5 them, fire proceeds out of their mouth, and devours their enemies: and if any one will desire to hurt them, he must be so killed. These have authority to shut the heaven, 6 that rain may not moisten the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they may desire. And when they shall have finished 7 their witness, the beast that goes up out of the abyss will make war with them, and will overcome them and kill them. And their carcase will be on the street of the 8 great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And some out of the 9 peoples and tribes and tongues and nations see their carcase three days and an half, and permit not their carcasses to be put into a tomb. And they that dwell upon the earth 10 rejoice over them and make merry, and send gifts one to another, because these two prophets tormented them that dwell on the earth. And after the three days and an half 11 a spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who beheld them. And they heard a great voice out of the heaven 12

saying unto them, Come up hither; and they went up into the heaven in the cloud; and their enemies beheld
13 them. And in that hour a great earthquake took place, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand; and the rest became affrighted, and gave glory to the God of the
14 heaven. The second woe is past; behold, the third woe comes quickly.

15 And the seventh angel sounded; and there were loud voices in the heaven, saying, The kingdom of the world is become our Lord's and his Christ's, and he will reign
16 for ever and ever. And the four and twenty elders, who are before God, who sit upon their thrones, fell upon their
17 faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, that art and that wast, and because thou hast taken thy great power and reigned,
18 and the nations were angry, and thy wrath came, and the time of the dead to be judged, and to give the reward unto thy servants the prophets and to the saints and them that fear thy name, to the small and the great; and to destroy
19 them that destroy the earth. And the temple of God that was in the heaven was opened, and the ark of his covenant was seen in his temple; and lightnings, and voices, and thunders, and an earthquake, and great hail took place.

CH. XII. AND a great sign was seen in the heaven, a woman clothed with the sun, and the moon under her feet, and
2 upon her head a crown of twelve stars; and she being with child cries, travailing in birth, and in pain to bring
3 forth. And there was seen another sign in the heaven; and behold a great fiery-red dragon, having seven heads and
4 ten horns, and seven diadems upon his heads; and his tail drags the third part of the stars of the heaven; and he cast them into the earth. And the dragon stands before the woman who is about to bring forth, that when she has
5 brought forth he may devour her child. And she brought forth a man-child, who is about to shepherd all the nations with a rod of iron: and her child was caught up to God
6 and to his throne. And the woman fled into the wilder-

ness, where she has a place prepared by God, that they nourish her there a thousand two hundred and threescore days. And a war took place in heaven; Michael and 7 his angels to war with the dragon. And the dragon warred and his angels and prevailed not; not even was their 8 place found any more in the heaven. And the great 9 dragon was cast, the old serpent, he that is called Devil and Satan, who deceives the whole world: he was cast into the earth, and his angels were cast with him. And I heard a loud voice in the heaven, saying, Now 10 is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren was cast out, he that accuses them before our God day and night. And they overcame him 11 because of the blood of the Lamb, and because of the word of their witness; and they loved not their life unto death. Therefore be merry, ye heavens and ye that tabernacle 12 in them: woe to the earth and the sea! for the devil is come down unto you, having great passion because he knows that he has a short time.

And when the dragon saw that he was cast into the 13 earth, he persecuted the woman who brought forth the man-child. And to the woman were given the two wings 14 of the great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time, from the face of the serpent. And 15 the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth 16 opened its mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon was angry 17 with the woman, and went away to make war with the rest of her seed who keep the commandments of God and have the witness of Jesus.

And I stood upon the sand of the sea. And I saw a 18 beast going up out of the sea, having ten horns and seven (XIII. 1) heads, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw 2

was like unto a leopard, and his feet were as the feet of a bear, and his mouth as a mouth of lions: and the dragon gave him his power and his throne and great
3 authority. And I saw one of his heads as slain unto death, and the stroke of his death was healed. And
4 all the earth marvelled after the beast, and worshipped the dragon because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast, and who is able to war with him?
5 And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him
6 authority to act forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, those who tabernacle in the
7 heaven. And it was given unto him to make war with the saints and to overcome them: and authority was given him
8 over every tribe, and people, and tongue, and nation. And all that dwell upon the earth will worship him, each one
whose name is not written in the book of life of the Lamb
9 slain, from the foundation of the world. If any one has an
10 ear, let him ear. If any one is for captivity, into captivity he goes: if any one will slay with the sword, he must be slain with the sword. Here is the patience and the faith of the saints.

11 And I saw another beast going up out of the earth; and he had two horns like a lamb, and spake as a dragon.
12 And he exercises all the authority of the first beast before him. And he makes the earth and them that dwell therein to worship the first beast, whose stroke of death was healed.
13 And he does great signs, so that he makes even fire to come down out of the heaven to the earth in the sight of
14 men. And he deceives them that dwell on the earth because of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, to make an image to the beast, which has the stroke of the sword,
15 and lived. And it was given unto him to give a spirit unto the image of the beast, that the image of the beast might even speak, and should cause that as many as

would not worship the image of the beast should be killed. And he makes all, the small and the great, and the rich 16 and the poor, and the free and the bond, that they give them a mark upon their right hand or upon their forehead; that no one should be able to buy or sell, save he 17 that has the mark, the name of the beast or the number of his name. Here is the wisdom. Let him that has 18 understanding calculate the number of the beast: for it is a man's number. And his number is six hundred threescore and six.

CH.

AND I saw, and, behold, the Lamb standing on the mount 19 Sion, and with him an hundred forty and four thousand having his name and his Father's name written on their foreheads. And I heard a voice out of the heaven, as a 2 voice of many waters and as a voice of great thunder; and the voice which I heard was as that of harpers harping with their harps: and they sing a new song before the 3 throne, and before the four animals and the elders: and no one could learn the song save the hundred and forty and four thousand, who have been bought from the earth. These are they who were not defiled with women; for they 4 are virgins. These are they who follow the Lamb whithersoever he goes. These were bought from men, a firstfruit unto God and to the Lamb, and in their mouth was found 5 no lie: for they are blameless.

XIV.

And I saw another angel flying in the midst of heaven, 6 having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God 7 and give glory to him, for the hour of his judgment is come; and worship him that made the heaven and the earth, and the sea, and fountains of waters. And there 8 followed another, a second angel, saying, Babylon the great is fallen, is fallen, which has made all the nations drink of the wine of the passion of her fornication. And another, 9 a third angel, followed them, saying with a loud voice, If any one worships the beast and his image, and receives a mark on his forehead or on his hand, the same shall 10

also drink of the wine of the passion of God, which is poured unmixed in the cup of his wrath, and shall be tormented in fire and brimstone before holy angels and
11 before the Lamb. And the smoke of their torment goes up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints, who keep the commandments of God and the
12 faith of Jesus. And I heard a voice out of the heaven saying, Write, Blessed are the dead who die in the Lord, from henceforth. Yea, says the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and, behold, a white cloud, and upon the cloud one sitting like the Son of man, having on his head a
15 golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him sitting on the cloud, Put forth thy sickle and reap, for the hour to reap is come; for the harvest of the
16 earth is withered. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And
17 another angel came out of the temple which was in heaven, he also having a sharp sickle: and another angel came
18 out from the altar, having authority over the fire, and cried with a loud cry to him having the sharp sickle, saying, Put forth thy sharp sickle, and gather the clusters
19 of the vine of the earth; for its grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of
20 the passion of God. And the winepress was trodden outside the city, and blood came out of the winepress even unto the bits of the horses, a thousand and six hundred furlongs distant.

CH. XV. AND I saw another sign in the heaven, great and marvellous, seven angels having the seven last plagues; 2 because in them was finished the passion of God. And I saw as it were a sea of glass mingled with fire; and the conquerors of the beast, and of his image, and of the number of his name, standing on the sea of glass, having

harp of God. And they sing the song of Moses the 3
servant of God and the song of the Lamb, saying, Great
and marvellous are thy works, Lord God Almighty;
righteous and true are thy ways, thou King of the nations;
who shall not fear, O Lord, and glorify thy name? 4
for thou only art holy: for all the nations shall come and
shall worship before thee, because thy righteous acts were
manifested.

And after these things I saw, and the temple of the 5
tabernacle of the testimony in the heaven was opened; and 6
the seven angels came out of the temple, they that have
the seven plagues, clothed in linen pure, bright, and girt
about the breasts with golden girdles. And one of the 7
four animals gave unto the seven angels seven golden vials
full of the passion of God who lives for ever and ever.
And the temple was filled with smoke out of the glory of 8
God and out of his power; and no one was able to enter
into the temple, till the seven plagues of the seven angels
should be finished.

CH.

AND I heard a loud voice out of the temple saying xvi.
to the seven angels, Go, and pour out the seven vials
of the passion of God into the earth. And the first went 2
away, and poured out his vial into the earth; and there
came a bad and evil sore upon the men that have the
mark of the beast and them that worship his image.

And the second poured out his vial into the sea; and 3
it became blood as of a dead man: and every living soul
died, the things in the sea.

And the third poured out his vial into the rivers and 4
the fountains of the waters; and they became blood. And 5
I heard the angel of the waters saying, Thou art right-
eous, that art and that wast, the holy one, that thou
didst judge these things; because they poured out the blood 6
of saints and prophets, and thou gavest them blood to
drink: they are worthy. And I heard the altar saying, 7
Yea, Lord God Almighty, true and righteous are thy
judgments.

And the fourth poured out his vial upon the sun; and 8

- 9 it was given unto him to scorch the men with fire. And the men were scorched with great heat, and blasphemed the name of God who has the authority over these plagues; and they repented not to give him glory.
- 10 And the fifth poured out his vial upon the throne of the beast; and his kingdom became darkened, and they
- 11 gnawed their tongues because of pain, and blasphemed the God of heaven because of their pains and because of their sores, and repented not of their works.
- 12 And the sixth poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who come from the rising of the sun
- 13 might be prepared. And I saw three unclean spirits as frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false
- 14 prophet: for they are spirits of demons, doing signs, which go forth unto the kings of the whole world, to gather them together to the war of the great day of God Almighty.
- 15 Behold, I come as a thief; blessed is he that watches and keeps his garments, lest he walk naked and they
- 16 see his shame. And he gathered them together into the place called in Hebrew Harmagedon.
- 17 And the seventh poured out his vial on the air; and there came forth a loud voice out of the temple,
- 18 from the throne, saying, It is done. And there took place lightnings and voices and thunders; and a great earthquake took place, such as was not since there was a
- 19 man upon the earth, such an earthquake, so great. And the great city became three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give unto her the cup of the wine of the
- 20 passion of his wrath. And every island fled, and mountains were not found. And a great hail as of a talent in
- 21 weight comes down out of heaven upon the men: and the men blasphemed God because of the plague of the hail, for great is the plague thereof exceedingly.
- CH. XVII. AND there came one of the seven angels who have the seven vials, and spake with me, saying, Come hither; I

will show unto thee the judgment of the great whore that sits upon the many waters, with whom the kings of the earth committed fornication, and they that dwell upon the earth were made drunk with the wine of her fornication. And he carried me away in spirit into a wilderness. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and gilded with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the uncleanness of her fornication, and upon her forehead a name written, Mystery, Babylon the great, the mother of the harlots and of the abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her I marvelled with great marvel. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that bears her, which has the seven heads and the ten horns. The beast that thou sawest was and is not, and is about to go up out of the abyss, and to go into destruction: and they that dwell on the earth will marvel, whose name is not written in the book of life from the foundation of the world, when they see the beast that he was and is not and will be present. Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits, and are seven kings: the five fell, the one is, the other is not yet come, and when he comes, he must abide for a little. And the beast that was and is not, even he is an eighth, and is of the seven, and goes into destruction. And the ten horns which thou sawest are ten kings, who received no kingdom as yet; but receive authority as kings one hour with the beast. These have one mind, and give their power and authority unto the beast. These will war with the Lamb, and the Lamb will overcome them, because he is Lord of lords and King of kings; and they that are with him, called and chosen and faithful. And

he says unto me, The waters which thou sawest, where the whore sits, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest and the beast, these will hate the whore, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. For God put into their hearts to execute his mind, and to execute one mind, and to give their kingdom unto the beast, until the words of God shall be finished. And the woman whom thou sawest is that great city which has a kingdom over the kings of the earth.

CH. XVIII. · AFTER these things I saw another angel coming down out of the heaven, having great authority; and the earth was enlightened with his glory. And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become an habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird, because all the nations have drunk of the wine of the passion of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her luxury. And I heard another voice out of the heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, because her sins reached even unto the heaven, and God remembered her iniquities. Render unto her as she also rendered, and double the double according to her works: in the cup which she mixed, mix for her double: as much as she glorified herself, and lived luxuriously, so much torment and sorrow give her. Because she says in her heart, I sit a queen, and am no widow, and shall see no sorrow, therefore in one day shall her plagues come, death, and sorrow, and famine, and she shall be burned up in fire: for strong is the Lord God who judged her.

And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and lament over her, when they see the smoke of her burning, standing afar off because of the fear of her torment, saying, Woe, woe, the great city, Babylon the strong city! for in one

hour is thy judgment come. And the merchants of the 11
earth weep and mourn over her, because no one buys
their wares any more; wares of gold, and silver, and 12
precious stones, and of pearls, and fine linen, and purple,
and silk, and scarlet, and every article of citron wood, and
every vessel of ivory, and every vessel of most precious
wood, and of brass, and of iron, and of marble, and cinna- 13
mon, and amomum, and odours and ointment, and frank-
incense, and wine, and oil, and fine flour, and wheat, and
cattle, and sheep, and wares of horses and of chariots and
of slaves, and souls of men. And the fruit wherein thy 14
soul lusted is departed from thee, and all the fat and the
bright things are lost to thee, and men shall find them no
more. The merchants of these things, who waxed rich 15
by her, shall stand afar off for the fear of her torment,
weeping and mourning, saying, Woe, woe, the great city, 16
that was clothed in fine linen and purple and scarlet, and
was gilded with gold, and precious stones, and pearls!
for in one hour so great riches are made desolate. And 17
every governor of a ship, and every one who sails to a place,
and mariners, and as many as work the sea, stood afar off,
and cried when they saw the smoke of her burning, saying, 18
What city is like unto this great one? And they cast dust 19
on their heads, and cried, weeping and mourning, saying,
Woe, woe, the great city, wherein waxed rich all that
have ships in the sea, out of her costliness! because in
one hour she is made desolate. Be merry over her, thou 20
heaven, and ye saints and apostles and prophets; because
God has judged your judgment upon her.

And a strong angel took up a stone like a great 21
millstone, and cast it into the sea, saying, Thus with
violence shall Babylon the great city be cast down, and
be found no more. And a voice of harpers and musicians 22
and flute-players and trumpeters shall be heard no more
in thee; and no craftsman, of whatsoever craft, shall be
found any more in thee; and the sound of a millstone
shall be heard no more in thee; and the light of a lamp 23

shall shine no more in thee ; and a voice of bridegroom and bride shall be heard no more in thee, for thy merchants were the great men of the earth ; for by thy sorcery all
24 the nations were deceived, and in her was found the blood of prophets and saints and of all that have been slain upon the earth.

CH. XIX. AFTER these things I heard as it were a loud voice of a great multitude in the heaven, saying, Hallelujah ; the
2 salvation, and the glory, and the power, are our God's : for true and righteous are his judgments : for he judged the great whore who corrupted the earth with her fornication,
3 and avenged the blood of his servants at her hand. And again they said, Hallelujah ; and her smoke goes up for ever and ever. And the four and twenty elders and the four animals fell down, and worshipped God that sits on
5 the throne, saying, Amen, Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his
6 servants, ye that fear him, the small and the great. And I heard as it were a voice of a great multitude, and as it were a voice of many waters, and as it were a voice of strong thunders, saying, Hallelujah ; for the Lord our God
7 the Almighty is become king. Let us rejoice and exult, and give the glory to him ; for the marriage feast of the Lamb
8 is come, and his wife has prepared herself, and it is given to her that she should be clothed in fine linen, bright, pure.
9 For the fine linen is the righteous acts of the saints. And he says unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb. And he says unto
10 me, These are the true sayings of God. And I fell before his feet to worship him. And he says unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the witness of Jesus : worship God. For the witness of Jesus is the spirit of prophecy.
11 And I saw the heaven opened, and lo a white horse, and he that sits upon him is called Faithful and True,
12 and in righteousness he judges and wars. His eyes are a flame of fire, and on his head are many diadems ; he

has a name written, that no one knows save he himself, and is clothed with a garment dipped in blood; and his name is called the Word of God. And the armies in the heaven were following him upon white horses, clothed in fine linen, white, pure. And out of his mouth goes forth a sharp sword, that with it he may smite the nations: and he shall shepherd them with a rod of iron, and he treads the winepress of the passion of the wrath of God Almighty. And he has on his garment and on his thigh a name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of strong men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, and small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with him that sits on the horse, and with his army. And the beast was taken, and with him the false prophet that did the signs before him, by which he deceived them that received the mark of the beast, and them that worship his image: the two were cast alive into the lake of the fire that burns in brimstone. And the rest were slain with the sword of him that sits upon the horse, which came out of his mouth; and all the birds were satisfied with their flesh.

CH.

And I saw an angel coming down out of the heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut, and sealed over him, that he might not deceive the nations any more, till the thousand years be finished: after this he must be loosed a little time.

And I saw thrones, and they sat upon them, and judg- 4

ment was given unto them; and the souls of them that were beheaded on account of the witness of Jesus and on account of the word of God, and who did not worship the beast neither his image, and did not receive the mark upon the forehead, and upon their hand; and they lived
5 and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be
6 finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: over such the second death has no authority, but they shall be priests of God and of Christ, and shall reign with him the thousand years.

7 And when the thousand years shall be finished, Satan
8 will be loosed out of his prison, and will go out to deceive the nations which are in the four corners of the earth, the Gog and Magog, to gather them together to the war;
9 the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire
10 came down out of the heaven, and devoured them: and the devil that deceives them was cast into the lake of fire and brimstone, where also the beast and the false prophet are; and they will be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and
12 there was found no place for them. And I saw the dead, the great and the small standing before the throne, and books were opened; and another book was opened, which is the book of life: and the dead were judged out of the
13 things written in the books, according to their works. And the sea gave up the dead who were in it, and death and hades gave up the dead who were in them; and they
14 were judged each one according to their works. And death and hades were cast into the lake of fire. This is the
15 second death, the lake of fire. And if any one was not found written in the book of life he was cast into the lake of fire.

AND I saw a new heaven and a new earth : for the first CH.
heaven and the first earth are passed away, and the sea is XXI.
no more. And I saw the holy city, new Jerusalem, coming 2
down from God out of the heaven, prepared as a bride
adorned for her husband. And I heard a loud voice out of 3
the throne, saying, Behold, the tabernacle of God is with
men, and he will tabernacle with them, and they shall be
his people, and God himself will be with them, and will 4
wipe away every tear from their eyes, and death shall be
no more ; neither mourning nor crying nor pain shall be
any more ; for the first things are passed away. And he 5
that sat upon the throne said, Behold, I make all things
new. And he says, Write, for these words are faithful and
true. And he said unto me, They are done. I am the 6
Alpha and the Omega, the beginning and the end. I will
give unto him that is athirst out of the fountain of the
water of life freely. He that overcomes shall inherit 7
these things ; and I will be to him a God and he shall
be to me a son. But the fearful, and unbelieving, and 8
polluted, and murderers, and fornicators, and sorcerers,
and idolaters, and all the liars, shall have their part in the
lake which burns with fire and brimstone, which is the
second death.

And there came one of the seven angels who had the 9
seven vials full of the seven last plagues, and talked with
me, saying, Come hither, I will shew thee the bride, the
Lamb's wife. And he carried me away in spirit to a 10
mountain great and high, and shewed me the holy city
Jerusalem, coming down out of the heaven from God,
having the glory of God : her light was like unto a 11
stone most precious, as to a jasper stone clear as crystal ;
she had a wall great and high, having twelve gates, and at 12
the gates twelve angels, and names written thereon, which
are the names of the twelve tribes of the sons of Israel.
On the east three gates, and on the north three gates, and 13
on the south three gates, and on the west three gates.
And the wall of the city had twelve foundations, and upon 14

them the twelve names of the twelve apostles of the Lamb.
15 And he that talked with me had for a measure a golden reed, that he might measure the city and the gates thereof
16 and the wall thereof. And the city lies foursquare, and the length of it is as much as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height of it are equal.
17 And he measured the wall thereof, an hundred and forty and four cubits, a man's measure, which is, an angel's.
18 And the structure of the wall of it was jasper; and the
19 city pure gold, like unto pure glass. The foundations of the wall of the city were garnished with every precious stone; the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.
21 And the twelve gates were twelve pearls; each several gate was of one pearl. And the street of the city
22 was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty is the
23 temple thereof, and so is the Lamb. And the city has no need of the sun, neither of the moon, to shine on it: for the glory of God has lightened it, and the lamp thereof is the
24 Lamb. And the nations shall walk by means of its light,
25 and the kings of the earth bring their glory into it, and the gates of it shall not be shut by day, for there shall be no
26 night there. And they will bring the glory and the honour
27 of the nations into it. And there shall in no wise enter into it any thing common, neither he that does abomination and lying: only they who are written in the Lamb's book of life.

CH. XXII. AND he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the
2 Lamb. In the midst of the street of it, and on either side of the river, a tree of life, bearing twelve fruits, rendering its fruit every month; and the leaves of the tree are for the

healing of the nations. And there shall be no more curse. 3
And the throne of God and of the Lamb shall be in it :
and his servants will serve him. And they will see his 4
face, and his name will be on their foreheads. And there 5
shall be no more night ; and they need not light of lamp
and light of sun ; because the Lord God will lighten
upon them, and they shall reign for ever and ever. And 6
he said unto me, These sayings are faithful and true ; and
the Lord God of the spirits of the prophets sent his angel
to shew unto his servants what things must quickly come
to pass. And behold, I come quickly. Blessed is he that 7
keeps the sayings of the prophecy of this book.

And I John am he that sees and hears these things ; 8
and when I heard and saw, I fell down to worship before
the feet of the angel who shewed me these things. And he 9
says unto me, See thou do it not : I am thy fellow-servant,
and of thy brethren the prophets, and of them that keep
the sayings of this book : worship God. And he says 10
unto me, Seal not the sayings of the prophecy of this
book ; for the time is at hand. He that is unjust, let him 11
be unjust still : and he that is filthy, let him be filthy still :
and he that is righteous, let him do righteousness still :
and he that is holy, let him be sanctified still.

Behold, I come quickly, and my reward is with me, 12
to render every one as his work is. I am the Alpha and 13
the Omega, the first and the last, the beginning and the
end. Blessed are they that wash their robes, that they 14
may have authority over the tree of life, and may enter in
through the gates into the city. Without are the dogs, 15
and the sorcerers, and the fornicators, and the murderers,
and the idolaters, and every one that does and loves lying.
I Jesus sent mine angel to testify unto you these things 16
with respect to the churches. I am the root and the
offspring of David, the bright, the morning star. And the 17
Spirit and the bride say, Come. And let him that hears
say, Come. And let him that is athirst come, whosoever
will, let him take the water of life freely.

- 18 I bear witness unto every one that hears the words of
the prophecy of this book. If any one shall add unto them,
God shall add unto him the plagues that are written in
19 this book : and if any one shall take away from the words
of the book of this prophecy, God will take away his part
from the tree of life and out of the holy city ; which are
20 written of in this book. He that witnesses these things
says, Yea, I come quickly. Amen, come Lord Jesus.
21 The grace of the Lord Jesus be with all.

. THE END.
.